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**CHINESE CULTURE
AND CHRISTIANITY**

Chinese Culture and Christianity

A REVIEW OF CHINA'S RELIGIONS AND RELATED SYSTEMS FROM THE CHRISTIAN STANDPOINT

By

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"The world's peace rests with China, and whoever understands China socially, politically, economically, religiously, holds the key to world politics during the next five centuries."—JOHN HAY.



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*To my many Chinese Comrades,
my Foreign Fellow-workers, and
the Big Four of my own Family,
These Pages
are put forth with the prayer
that they may play some small
part in China's progress toward
Christ, and a Chinese Christian
Culture.*

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Foreword

“**C**RUSH Cultural Invasion! ” Such, today, is the rallying-cry of a clamorous group in China.

What is this “cultural invasion”? Let the agitators themselves explain:

“Labourers, Farmers, Students, Merchants, All who are oppressed!” runs their manifesto, “We do not fear Imperialism as shown in machine-guns, in customs conferences, in unequal treaties. What we do fear is the subtle, invisible, *cultural invasion of Christianity*, for it brings with it the deceptive instruments of tenderness and philanthropy. It is these activities that destroy our nation, weaken our place among peoples, make us insensitive, so that we think that ‘even the thief is our father!’”

“Fellow-countrymen! If we all become Christians, and all China becomes Christianized, then Imperialism will become like a great sword and an executioner’s axe throughout the land, plundering our homes and cutting us to pieces. We must organize, must unite, must fight this force with all our might!”

Those of us who know something of Christian culture cannot but stand astounded at such statements. We are compelled to pause and inquire, “Are we really blundering? Is all our mighty effort to win China’s millions to think and feel and will and live the Christ-

life, individually and socially, a monumental error? Is Chinese culture good enough? Is it going to fit into, and forward a new world-order, a day of peace, prosperity and good will among men, for which the great leaders of the nations are labouring?" These can only be answered by asking another question, What is Chinese culture? The studies in this book are an attempt, in part, to answer that pertinent inquiry.

But not alone should those interested in the missionary movement of our day be concerned. The Western merchant, the soldier, the minister, the traveller, the men of the consular, customs and other services are more and more constantly coming into contact with the vast multitudes in China. How impossible to comprehend their standpoint without a study of their cultures! Imagine an Oriental, living in our midst and seeking to adjust himself to our civilization, yet knowing nothing of our predilections regarding white, black and yellow races, Jews and Gentiles, Protestants and Catholics; of our institutions of home and shop and hospital, church and state; of our unwritten codes affecting and concerning male and female, communication and commerce, hospitality and honour! In such case our social structure would ever remain for him a great, impenetrable maze. Good relations require good understanding.

Then there is that wider circle of press, pulpit and public life which seeks daily to understand the vast Orient and interpret it to the West. How are those who form it to construe outer movements without

comprehending inner motives? The passing generation has almost exclusively been absorbed in the investigation, adaptation and accumulation of *things*. In its eagerness it almost ignored the fact that things exist only for *men—all men*. In its exploitation of natural resources it thought of whole races, not as ends but as means. Today, we, the descendants of that generation, are brought up sharply by the sudden and sullen rumblings of vast reactions and rebellions among the patient, perspicacious peoples of the Orient. We of the Occident must readjust our values, broaden our vision, deepen our sympathies, correct our contacts, or reap the whirlwind of wrong-doing and misunderstanding.

We may accept as an axiom that all men desire to live and that, in their best moments, most men desire to live *well*. To do so requires proper adjustment to men and things and to that invisible intelligence behind both men and things which we call Spirit. Leaders of peoples, down long centuries and in all lands have been attempting these adjustments. Some have made but poor adjustments based upon very primitive interpretations. It is our commission, today, to seek to remedy these misinterpretations and maladjustments, and, in the spirit of compassion, to co-operate for a better world.

The expert in things Chinese will possibly find little that is new in these studies. Indeed, he will probably differ with some of their findings. The writer can only claim that he has endeavoured, wherever possible, to check his conclusions by discussions and investigations

carried on during a score of years of residence among his Chinese scholar and other friends, far in the heart of China. He immediately acknowledges his indebtedness to the great sinologues of the past and to his contemporaries of today, and he has tried, wherever possible, to acknowledge such indebtedness.

Unfortunately, the valued lore of the real experts on matters relating to China is scattered here and there in various volumes, some of them quite difficult to secure. The writer has sought to select some of this and arrange it in such form and order as he trusts will prove convenient to the reader and serve, at least, as an introduction for further investigations. Should these studies be brought to the attention of some of great China's clever young leaders of today, the writer trusts they will accept them, in the spirit of candour in which they are written. As they, themselves, when concluding an address, say with fine courtesy: "Where I am in error, please instruct me." Doubtless our own Western culture will one day come to be richly benefitted by the constructive criticism of these men. We, in turn, would welcome this, to the end, that *without* as well as "*within* the four seas all may be brothers."

It should, I think, be stated that the substance of these studies was given in lecture-form to students of the Language School, West China Union University, Chengtu, and, more recently, to the China group, in the Canadian School of Missions, Toronto.

J. L. S.

Toronto, Canada.

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I

ANIMISM AND TRANSMIGRATION

PHYSICAL phenomena do not differ very widely the world around. Whether seen in Asia or America, the great panorama of the heavens and the earth appears much the same in general outline. Day by day the sun rises and sets, advancing and retreating as the seasons grow. In the East as in the West the moon waxes and wanes, presents its horn when new and its shadow-flecked surface when full. Each orb has its occasional eclipses, when sudden and mysterious darkness covers the earth.

The stars, too, shine forth in China as in the homeland with fantastic groupings into forms of articles, animals and men. The five planets creep up the sky to descend again. The Milky Way, or, as the Chinese term it, "the Heavenly River," spans the skies like a sparkling scarf. Falling stars are frequent. Occasional fragments reach the earth as aerolites to be regarded with awe; while, more mysterious still, great comets sweep the sky, spreading splendour and terror with their tails.

Nor is the phenomena of the air less familiar. Clouds float high in fleecy grandeur, grow at times into a great canopy overcasting all, or come racing down before the winds, apparently black with rage,

bristling with lightning-flashes and booming with thunder. This passes and the wind dies down to a zephyr with occasional eddying gusts. Then big drops fall heavily and the rainbow spreads an arch of single or double glory on the horizon.

Below all this, the earth is wrinkled into far-towering Tibetan and other mountain chains or multitudinous hills, plateaus and plains. Dizzy snowcaps and great glaciers send forth cold, crystal streams, to turn into tumultuous torrents as they writhe among the rapids, or, later, joining mighty rivers, flow eastward, sediment-laden, to the sea. Grass and shrubs, flowers and forests, snails and snakes, bees, butterflies and wild beasts innumerable, dwell among the mountains. Fruits and grains, vines and vegetables, dogs and cats, ducks, geese and chickens, horses, pigs and cattle multiply on plains and plateaus. And people, people, people—by rivers, roads and rural rice fields, in villages, towns and teeming cities—dot and dominate all.

Difference of Interpretation.

No; the contrast is not chiefly in phenomena. It may seem so at first, but it becomes less and less so as one becomes orientalised. Wherein then, is the difference, often so distracting? It lies in the different ways in which we and they, our ancestors and theirs, have *interpreted* phenomena. More accurately still, for the difference again is more apparent than real, it lies often in the different *degrees of advancement* which we and they have made in this interpretation. In these differences of interpretation and progress in interpretation

lie many of the secrets which seem to sever China's culture from ours. Let us examine, briefly, her most primitive theories of things.

Common Classification.

In our present-day investigation of phenomena, it is very common to divide all things roughly into three great groups, or kingdoms, namely, the animal, the vegetable and the mineral. The latter we speak of as matter and motion, regarding it as inanimate. The vegetable world we consider as being of a higher order, for it has life, though apparently unconscious. Animal life we deem to be still higher, for in it we see consciousness; man we place yet one step higher in the scale, for self-consciousness is manifest. These acceptances are so common with us in our widespread studies of science, today, that we take them as commonplaces, having almost forgotten that our forefathers ever thought differently, and are prone to regard with an air of superiority, if not with ridicule, more primitive interpretations.

Chinese Primitive Conceptions.

In China, however, especially among her masses, a primitive conception of things still prevails. In the first place, they look upon all things as *living, animate*. Not only vegetables and animals, but stones and stars and coal and minerals, all live and grow. Thus one opposition to mining arose from the belief that to enter the earth and dig out the veins and nuggets thereof, was, as it were, to kill the goose that lays the golden egg, to rob the very sources of primal supply—sources which if let alone would send forth their fruitage in due

season. So, too, stars and stones must grow. Are there not large and small among them, and are not the little ones many and the large ones few? Indeed, it has been difficult, at times, to convince even students that stones do not grow. Are they not dug from below the soil where they have gradually increased in size?

All is Animate.

In Chengtu, the capital of Szechwan, are a couple of sacred stones which may further illustrate this thought. One is called the Heavenly Horizon Stone. The tradition attaching to it is that it came from the horizon or fell down from heaven. When it came no one knows, but it was "very small" then and "has grown." A second such stone is in the old Manchu city. It is called the Prop-Loom Stone. Centuries ago, says tradition, a man was sent to find the sources of the Yellow River. He wandered on and on until, one night, he found his boat seized by a current, and apparently carried up-stream. He discovered eventually that he had left the earth, and was afloat on the Heavenly River, thus quite evidently the source of the Yellow. He was certain of his whereabouts, for he could see there, on one side of the River, the Heavenly Herdsman guarding his cattle and the Weaver Maiden—they are allowed to visit each other but once a year, when the magpies build a bridge with their bodies—on the other. He had, moreover, a brief conversation with the Herdsman, and on returning to earth was permitted to bring away with him a small stone as a souvenir, proof positive of his visit. Is not the stone still to be seen, and has it not an indentation worn by propping

up the Weaver Maid's loom? Of course it is big now, but that is easily explained. It has grown. All things are *animate*, all *grow*. That is the first thought in this interpretation of things as they are held by the masses in China.

All Conscious.

In the second place, all things are *conscious*. They know all that is going on about them. Though you may not always be able to discover their eyes, ears and other organs, still they see and feel and act. This is true of trees and stones as well as of animals. This may sound childish, and it *is*—literally so! It is the conception of the childhood of the race, theirs and ours, still being handed down. Perhaps you are able to recall some of the almost-forgotten days when you thought somewhat similarly yourself. I can. I remember well a great boulder-friend with whom we played by the roadside near my old boyhood home. Frequently, I recall slipping away stealthily to its side, there to throw my arms about it and tell to it my tale of woe, or pat its smooth surface as I shared with it my joys.

But be the true origin what it may, that is the belief of millions of the masses in China today. The stones spoken of above have souls. They are intelligent. Indeed, it is thought that at times they have ways of knowing which we have not. We can know only the past and the present. They also know the future. So especially large or peculiar stones, trees and animals are singled out and worshipped. The Heavenly Horizon Stone and the Prop-Loom Stone, has each a temple

built about it and incense is offered daily therein. Stone images of tigers, lions, turtles, etc., may be found anywhere. They are worldly-wise. Worship them!

A large willow-tree in our locality will serve as an illustration of the beliefs concerning the vegetable world. It was recently discovered that one had become especially enlightened. Immediately crowds came from all the neighbouring homes and villages. They wrapped it with red cloth and saluted it with fire-crackers as a sign of congratulation. They worshipped it with incense and prostrations. Then they stripped it of all its leaves and most of its bark, carrying these home as aids in healing diseases.

All the world, then, of no matter what order is *intelligent*, to some degree, and much of it has foreknowledge surpassing man. Such is a second step in this primitive interpretation.

All Organized.

Thirdly, these living, thinking things about us *are organized*. They are not a rabble. They have apparently copied themselves from the people of ancient China—or *vice versa*, for the organization is much the same, viz., emperors, kings, princes, etc. We need not dwell upon it. Thus a temple to the “King of Cattle” was upon one corner of the site purchased for West China Union University. An old gateman, an especially shrewd and active man of sixty, will entertain you for an indefinite time telling you of the “Dog King” he once owned. In the days of which he tells the old man was a gardener, and no strange dogs dared come near the premises. Naturally his own was large

in size, white in colour and covered with long hair. His especial insignia of office, however, was his tail, which always stuck straight up in the air. He never lowered it to others. The strange dogs might run out on the street and bark, but he paid them no need. They would run up to him and smell him for a moment as salutation, then wagging their tails, go their way. Was not that convincing? The world of things is all animate, intelligent and *organized*.

All Transformable.

More mysterious still, these things have a power which human beings do not possess. They have the power of *transformation*. They can turn themselves into other beings or things at will. Chinese literature is full of stories, and the talk of the common people full of tales which illustrate this belief. A work of several volumes, called *Liao Kiai* ("Strange Tales from a Chinese Studio," translated by Giles) is especially prolific in recorded instances. One reads, for instance, of a gentleman who one day obtained a large turtle. He did not kill it, but allowed it to go. One night, later, he was met by a big, burly, drunken fellow, who gave him all manner of abuse and would have assaulted him had he not inadvertently mentioned his name. Then all was changed. The winebibber became suddenly sober, invited him to a beautiful home—a palace, in fact—by the river bank, and feasted him royally for many hours. Later, the hospitable host divulged the fact that he was the prince of that river, travelling in disguise. Then, suddenly, all was changed again, and the gentleman saw nothing save the form of

a big turtle, waddling down and disappearing in the stream. The turtle, the drunken bully and the river prince were all one!

A student on the way to his examinations overtook a big, brusque, hungry fellow, who, when offered food and drink, devoured it by bowlfuls. As their route lay along the same road, they travelled together for some distance. Later, at the capital, while the student was out for a picnic with some friends, the stranger again appeared. Disgusted at some poetry of their own which the students began reciting, the big fellow threw himself in a rage upon the ground, suddenly turned into a tiger, and ate up several of the company.

Stories of foxes who, as extraordinarily beautiful damsels, fascinate young men, fill the book. Sometimes they are described as being married and making faithful wives. A gentleman in Chengtu, named Cho, had such a wife at one time. I am assured that she raised quite a respectable family. Others bewitch their victims, gradually stealing away their vitality and breath.

Similar stories might be told of pigs, cows and monkeys, bees, spiders and snakes. The animal world is thus capable of transformation into human form.

This is also true of the vegetable and mineral kingdoms. Thus a man spending some time in a temple saw frequently two maidens walking together. He tried often to catch them, but when he did so they invariably disappeared. Later, he discovered that one, who was clothed in red had been a peony, while the other, who had always appeared in white, had been a

lily. Trees, too, can transform themselves. They usually appear to men in dreams and ask them to make appointments at certain places. Arriving there, next day, they find only a tree.

Similarly the king of a certain lake, observed floating out in the moonlight, with a gay company, was, in the morning discovered to be a big log. A flurry of angry voices, attended by misfortunes to those who have aroused their enmity, may be traced later to a cluster of leaves, transformed invisibly into angry fetishes.

So is it with minerals. Men have met the sun and moon walking about the earth! Once, in ancient times, the five planets came and dwelt with a certain monarch and gave him sage advice. As for the stars, they are constantly mingling with men. Whirlwinds and storms are some such sprites embarked upon a journey. Little whiffs of smoke which melt away in the atmosphere are sure signs of some transformed gnome, and noxious vapours are among the most subtle of antagonists. It is especially dangerous to erect anything exactly opposite a doorway, as this species seems to travel in straight lines and will, if obstructed, fly straight into the home, with disastrous consequences to the inmates. *Thus the whole of the lower order of creation is regarded in a way quite contrary to our Western idea of things. It is animate and intelligent, well-organized and capable of the most sudden and strange transformations.*

Crude Classification.

Long generations have naturally given a crude classi-

fication to these strange creatures. Popularly they are spoken of as Jinn, Yao, Little Spirits and Ch'i. The Jinn are, in general, lower forms of animal, vegetable and mineral, transformed by contact with the human body or some parts of it. The Yao are almost always animals possessed of this transforming power. The Little Spirits, invisible to grown-up people, but often seen by small children, are diminutive dwarfs or elves. The Ch'i is simply some form of noxious vapour. All, however, can assume human, and other forms, at will.

All Ethical.

Finally, many of these transforming things can become malevolent spirits, and are greatly feared by the people, and tremendously influence their actions and social life.

The effect of all this upon the popular Oriental mind, reinforced by accumulated centuries of garbled tales, and with the mysterious world all about to confirm the faith, cannot readily be imagined by an Occidental. Here are inscrutable powers with which every man must reckon. Naturally there are good and bad among them. Some are simply indifferent flower-fairies. Others are even of superior virtue. They have cultivated their animal, vegetable or mineral essence, as the case may be, and have, so, attained immortality. These rarely interfere with man in an antagonistic way; they may even assist him. It is those of a malevolent nature, bent upon their own enrichment at the expense, or even the destruction of mankind, that are most generally spoken of, and most generally feared.

Thus the Little Spirits work all manner of mischief

in a household. Things are torn, spoiled, stolen. The household rice, even while steaming, is saturated with filth and rendered unfit to eat. An evangelist recently told me of a sister's house infested in this way. He went in to pray with the family, when down came a tile and hit him on the head. All an enemy needs to do is to whittle a stick about the size and shape of a doll, throw it into your home, and you will have a number of such tantalizing imps with which to deal. Then you must indeed beware, for, sickness, accident, even fire and death, will follow speedily.

Children are constantly warned to beware of Jinn. In no case must they allow their noses to bleed, or excreta from their body to fall upon certain shrubs and insects. The banana tree is especially to be shunned. The penalty for carelessness will be to have these excreta become Jinn, steal away the child's vigour and bring about an untimely death.

Women, too, often live in terror, especially at certain periods of life when they should be most guarded and serene of soul. For months before she brings a little life into the world, the mother must be ever on her guard. She must not eat rabbit soup or flesh, in any form; in the event of her doing so, the little child would surely be born with a hare lip. No one dare move a bed, a cupboard, or any other article of heavy furniture. These invisible forces (especially the earth spirits) would undoubtedly retaliate by a possible destruction of life. To repair a building, even near by, would send the woman into speedy retreat, or convulsions at the possible thought of dire consequences. Not

even a nail must be driven, for fear the result would be that some of these lurking spirits might be pierced through. This would inevitably mean a child born blind!

The Yao are not less notorious for destruction to man. Larger than Jinn, they command an even more vindictive and subtle power, and work calamity on a wider scale. They are said to be armed with flying swords, which they can shoot out of their mouths and, although their victims may struggle for a time, death is sure.

A good illustration of the Yao is the sort that causes drought. He is called a "han-pah" and is described as having one eye in the top of his head. He has also an upturned nose, which is the cause of the destruction he brings; for, if it rains, of course the water runs down his nostrils. When these freaks put in an appearance, therefore, there is sure to be a drought. Vice versa, a drought is a sure sign that they are in the neighbourhood. At such times, the whole community must bestir itself. The Yao are to be seized and thrown into a cesspool if that be possible; but who is ever so clever? Men stand above the city gateways sprinkling water constantly with the thought either of preventing them entering, or of driving them from the city. Another favourite way to get rid of the Yao is to give a great theatrical to the rain-god. At the close, an actor dresses up as a "han-pah" and secretes himself somewhere. With a shout all seek him. When discovered he is dragged forth to be hanged (actor fashion) before the god. This is supposed not only to

please the god and get him to send rain, but also to frighten away other lurking "han-pahs" lest a similar fate befall them.

Prostration of Powers.

Brief as this outline is, enough has been said to show the fact that this whole system of belief arises from an inadequate interpretation of phenomena, and also to furnish a glimpse of its disturbing effect upon the people. It would be erroneous, however, to conclude that all classes are held in its grip. There was a day (as may be gathered from the evidence of literature and institutions) when many even among the highest of the nation were firm believers. The viceregal yamen in the capital of Szechwan had a cave sacred to an immortal fox, at which shrine the viceroys worshipped. Today, the educated openly scoff, although in reality not a few have failed to shake off such beliefs and still hold them—secretly. As for the masses, they have scant means of knowing otherwise. Fairies, fetishes, fiends, surround them on every side. These have knowledge and powers which man, unaided, can not successfully comprehend or combat. He must acknowledge his inferiority, therefore, and prostrate his powers before those of freaks about him.

Transmigration.

To all this primitive animism (as it is usually called) with its fears and paralysis of progress among this populous people, Buddhism, from quite another angle, has contributed other distressing thoughts. It is the simple teaching that the souls of the wicked dead return to this world, reborn as beasts, birds, dogs, cattle, snakes,

snails, and insects innumerable. The pictures upon the walls of Buddhist temples depict this in detail, showing how it has seized the popular imagination and emotion. First are seen the ten great wards of hell, with all their gruesome punishments. Then, at the end, stands the great wheel of transformation. As it turns, the individual comes forth to this earth again, born as official, man, woman, fox, frog, worm, etc., etc., according to his degree of good or evil, while on his former pilgrimage here. Thus, in the world of nature around them, these masses of mankind live in constant thought and fear, not only of the fetishes already described, but of the souls of friends, foes and villains returned to life to worry or wound them.

It is to be noted that here, again, we are not wholly alien to such a thought in our home lands. We have still among us those who fear to touch a toad lest it give warts, or to injure a frog lest it turn the cow's milk bloody; who believe a rooster's crowing means guests and a dog's howling portends death. In China, there is much of such credulous belief and interpretation. One familiar rhyme runs as follows:

*"When a dog comes, then riches,
When a pig comes, woes,
When a cat comes, run quickly,
And buy mourning clothes."*

Now pigs are among the most numerous stock-animals in China, and are constantly being driven in droves along highways leading to the markets. Being as proverbially stubborn in the Orient as in the Occi-

dent, they, not infrequently, turn aside and force their way into some open door. At once, there follows a great consternation. This is not because such an animal has never crossed the threshold before. It is quite possible that the houseman's own wee porker is near—tied by one leg to the door or serenely snoozing by the bedside. It is rather, as the rhyme just quoted has it, because of the poverty and ill-luck which this stranger is supposed to bring. The driver makes frantic efforts to get it away, but the owner of the house will not be so readily placated. A lively tongue-tussle, so common in China, follows. When it is finally argued out before the whole colony of neighbours and passersby, all agree that the householder must be apologized to, and given a small sum in cash. Especially must a piece of red bunting be hung up, to ward off evil and bring good luck.

The consternation caused by a strange cat prowling cannot readily be imagined by people in the West. It is not a matter of firing a bootjack (if such were to be had); rather is it regarded as a solemn warning that the inexorable runners from the lower regions have arrived in the neighbourhood and that someone must prepare to start on the long journey.

Awe of Ancestors.

Yet even these forebodings are, comparatively speaking, trifling, if compared with the awe and terror that grips the mind with the thought that ancestors or enemies may, and do inhabit various forms of animal life about them. When a snake comes into a mud-floored hut one would imagine that the first impulse on

the part of its inhabitants would be to kill it or drive it away. Not so the believer in transmigration. It is the general conviction that a snake's coming signifies the visit of some ancestor. It is treated, therefore, with all veneration. Prostrations are frequently made before it, cash-paper and candles are burned and when the reptile leaves it is graciously escorted upon its way.

Similarly, attacks by animals are attributed to evil-minded spirits or enemies. A dog bites or a horse kicks someone. That is readily explained as an act of revenge from some antagonist of the past. Sometime, somewhere, the unfortunate victim offended him and he is now getting even. One of the tenants of our university was recently gored by his water-buffalo and died. It was quite evident that some enemy had allowed himself to be sold into the owner's possession purposely to get revenge. The buffalo was pronounced a reincarnation, and although the family could ill afford to part with their only plow-animal he was severely beaten and sold.

Buddhist Benignity.

Such severity, however, is contrary to Buddhist teaching. It would have all life conserved and treated with the utmost courtesy. The story of the Buddhist priest who gently guided the fat louse back into the ragged folds of his grey gown, with the remark, "For-sake not my poor provision, dear brother," may be only a story, but it is highly an illustrative one. Long ago, the motive may have been a sympathy for the sacredness of life; today, the motive is decidedly mixed. With some it is doubtless the fear of injuring reincar-

nated being—who knows who? It cannot be a happy thought to be picking the bones of a chicken, even if one knew definitely, that they were those of a certain former creditor. But with many, it is doubtless the fear of incurring another revenge at the hands of their enemy and that probably a more bitter one, some later day. Naturally in China non-meat-eating societies are everywhere common.

Release of Life.

The prevalence of such belief may be best seen at the celebration of the great Buddhist festivity for the release of life. This is held on the eighth of the fourth moon each year. Masses of the people assemble in the temples and by the riverside to release life, for it is the anniversary of Buddha's birth. In the temples there is a ceaseless reading of the sacred books, burning of incense, and "kowtowing" before the idols. By the riverside, thousands of people line the banks, or pass to and fro in boats. Most important of all are the tubs, old buckets, vats and cisterns filled with slugs, grubs, crabs, turtles, eels, etc., diligently collected for days previously from nearby fields and ponds and streams. For a few cash the poorer people buy a nondescript collection of these creatures in a bowl and cast them into the stream. The more wealthy may invest many cash or silver dollars and have such purchases set free by servants. But the purpose is much the same. It is the release of life, thus laying up merit for the future and—equally important—doing good to possible friends, now deceased, or avoiding revenge from some waiting enemy.

It, in no wise, appears to disconcert the faith of these people that certain bare-legged coolies scramble about in the water, seeking immediately to seize and sell again the prisoners thus set free, or that everyone realizes that all were free before they were stored up for sale. The purchaser has done his duty, has released life. What more is to be expected of him? Old women and the lower classes are naturally the best customers; yet even the scholar who smiles in a superior way at it all, not infrequently stops long enough to make a small purchase. It pays to conform to public opinion, at least, and who knows, in this strange world with all its sophistries, but that there may be something in it, after all? It costs little, and, in any case, one is on the safe side. That everything is dear to Buddha's heart is generally agreed. Popular parlance even declares that the little ringlets which invariably cover the head of his image are swarms of snails which during his lifetime habitually made their home in his hair.

Sorcerer Strategy.

When the depredations of these Jinns, Yaos and spirits of the transformed dead become unendurable, however, there is a more drastic way of dealing with them than the kindly methods of Buddhism. This shorter and sterner way is to call in the "twan kung," a sorcerer of the Taoist school. You will find him in his little shop upon the street, or, it may be, you will only find his wife or his apprentice, for he himself may be sleeping after a long night's session at some needy centre. In the shop will usually be found a large, low bureau piled high with gods, big and little, by the

score. These are the real source of his might. It is as their agent that he claims the power of being able to detect the exact sort of fairy, fiend or fetish that is causing sickness or other disaster in any household, and it is by their aid that he can entrap the interlopers and grant his customers release.

His visits to the household which is being disturbed by unseemly visits of these various intruders are almost invariably made at night. He comes with his gods—for convenience usually painted on scrolls—and his apprentices. These latter carry drums, gongs, horns, etc., and the usual books of curses and charms. After a careful examination of the place, and, invariably, a comfortable meal, the sorcerer hangs up his scrolls, worships them all in turn, and then the company line up for the real work of the night. The books of charms and curses are produced and the recitation begins.

At first this is slow and broken with occasional beatings of gongs and drums, or blowing of horns. An hour later, things have livened up a little. Two or three hours farther on, and the noise and shouting can be heard far and wide in the neighbouring streets. By midnight or early morning, there is a sudden sky-piercing shriek and shout of triumph accompanied by the full powers of gongs, drums and horns. With wild gesticulations the leader avers that the miscreants have been driven forth from their victim. They are instantly followed and cunningly entrapped in earthen jars which have been set ready for their deception and incarceration. Then, with a sudden swish of his wand, the magician seals the jars, covers them over with

many-coloured cloths, and carries them forth to their burial or to his home, where the jars remain as proof of his skill and, incidentally, as an advertisement for other needy customers. If, despite all this, or perhaps aided by it, the patient should die, such is declared to be his fate. The sorcerer did his best, but who can withstand the decrees of the gods? These fetishes and fiends were, after all, their messengers. Who can struggle against them?

Illustration of Reincarnation.

A recently recorded event may serve as a closing illustration. Young Wong Kang had had reverses and found it difficult to pay his pressing creditors. He bethought him of an old uncle to whom, in happier days, he had loaned a considerable sum of money. Setting out on his journey, he discovered his uncle after many days. On arrival, he found the old man dying. Delicately he broached the matter of the former loans.

"True!" sighed the dying man. "Sadly true. . . . I owe it all . . . but some debtors have deceived me. . . . I die in poverty. . . . I cannot pay. . . ."

"But," he murmured, "I will not forget. . . . I will remember you when I reach the Yellow Springs"—then he sighed again and died.

The nephew was not heartless. He buried the aged relative even at the cost of incurring more debts. Then he wended his way stoically homeward. Arrived there, he was somewhat enheartened to learn that an addition had come to his household in the person of a baby mule. He inquired carefully as to the day and hour of its arrival, but made no farther comment, save to order

that the most diligent care be given to its welfare, and that it be excluded from all labour. It thrived wonderfully, growing up unusually large, docile and sturdy.

It seemed a costly pet to one so poor as Wong Kang, but he rigidly refused to allow the animal to work. One day, however, in his absence, a crisis came. The old bullock that ground the rice fell ill. By stealth the servants hitched up the mule in his place. He acted nobly, going round and round the stones with aged sophistry.

A few weeks later another crisis was encountered. Again the overworked bullock failed them just in the rush of conveying rice to market. The mule was quietly hitched to the cart, when settling down to his task he lugged the big load through wretched roads *à la mode noblesse oblige*.

Then, on the return journey through the narrow village streets, something happened. The cart was passing a fruit-vendor's stand when suddenly the mule became transformed, as though possessed by some maniacal power. He reared and lunged, snorted and roared, struck out savagely with his feet and snapped viciously with foaming jaws, until the vendor's stand and fruits were a mass of scrambled pulp and splinters.

As for the unfortunate vendor himself, he crouched terror-stricken behind a neighbouring wayside idol, praying wildly for deliverance. A moment later and the infuriated animal plunged his way. Then the courage of despair seized the wretched fellow and he rushed out desperately armed with a leg of his broken table.

"Hold! Hold! Don't hit. . . . We'll pay!" shouted the muleteer. "It's young squire Wong's mule. . . ."

As the vendor heard these words, there was another and an instant transformation. He fell prostrate before the mule, while the latter stood towering above him like a destroying angel.

"I know you! I know you!" shrieked the fruit-dealer at the infuriated quadruped, "you're old Uncle Wong. I owe you that debt, but save me, save me, and I swear to pay all . . . even double. . . ."

The mule turned his head sideways, gave the man a gruesome glare out of his left eye, then backed out and trotted quietly home.

The vendor paid up promptly. So did several others whom the nephew did not know, most of them carefully adding liberal interest. Needless to say that all knew that the gentle mule was the aged uncle returned to earth.

Lest this story should appear to touch too light a key, let us recall the reader's mind to the bondage to stones, stars, trees, animals and vindictive enemies to which the masses of great China's manhood and especially her patient womanhood are so widely and bitterly bound by this imperfect and primitive interpretation of nature.

Animism and Reincarnation! Such are two of the widespread currents, still flowing strong in the religious culture of this vast land.

II

PRIMITIVE PSYCHOLOGY

THERE is another phenomenon not embraced in our former classification of animal, vegetable and mineral. It is even more intimately connected with man, his weal and woe. It is the very man himself, his soul. This also has its interpretation and its story, which are bound up with such conditions as sleep, dreams, catalepsy, trance, ecstasy, and life after death.

Riddle of Sleep.

To begin with, there is the old riddle of sleep. Where is the man while he is slumbering? His body lies there, to all appearances unoccupied by its master save that it is breathing. People pass to and fro, and converse all about him. When he awakes he knows nothing of what has happened. To the primitive mind there seems but one interpretation. The man has really been away. The soul has somehow left the body and gone off on a journey. When the individual awakes, does he not recall travelling to distant cities, meeting friends, visiting scenes he may or may not recognize? It seems plain, therefore, that the soul can separate itself from the body and go off upon adventures of its own.

The Liao Kiai, previously mentioned, is full of such

wonderful dreams. Men travel to distant lands, visit the next world, even travel through their future lives. The story of a certain Dr. Tseng furnishes a good illustration.

Dr. Tseng's Dream.

Dr. Tseng was a young student who had just tried for his doctor's degree. Visiting a temple one day with some companions, the party was detained by the rain and Tseng fell asleep. Suddenly, in his dream, a couple of criers came to announce that he had really passed his examinations. He hurried to Peking and appeared before the emperor. The latter was most gracious and appointed him to a very high position. At first Tseng was just, but soon began to abuse his powers. He forced property from the poor, revenged old insults, even kidnapped a woman he formerly fancied. Then he was accused, condemned, stripped of all, and banished from the court to the far-off province of Yunnan.

As he and his wife were trudging, footsore and heart-broken, up a long mountain side, they were suddenly attacked by robbers. The guard fled, Tseng cried for mercy and told who he was.

"Ho," they shouted, "then you are the man who has ruined us."

The next instant he heard the thud of his own head as it fell upon the ground. He was instantly seized by two devils who whisked him off to the infernal regions. There he suffered excruciating agony, among other things having to drink in molten form several millions of dollars he had squeezed from his coun-

trymen. Finally, after long and untold tortures, he was placed upon the wheel of transmigration and with a mighty whirl found himself again in this world, this time born as a daughter of the basest poverty.

His parents soon sold him (her) as a slave to a rich man whose wife beat him and burned him with hot irons. Then one day the rich man was killed by robbers. Tseng, who had escaped by hiding under the bed, was accused of the crime and sentenced to death by the slicing process. At this point Tseng's companions heard him moaning and awakened him. It was surely time. During his dream he had travelled through three stages of existence!

Calling Back the Soul.

This belief that the soul can leave the body during sleep is the basis of much distress. Thus, a mother riding home in her sedan with her child, after an evening visit, lights three sticks of incense and places them upon the roof of her chair, at the same time softly calling her child by name. She fears that the child, falling asleep, will lose its soul. The light and the calling are to guide it safely home.

Playing about the home, children become frightened, or ill. Then, if the child does not recover, the mother, for seven nights in succession, stands before her doorway, an egg in one hand and three sticks of incense in the other. Slowly and sorrowfully she calls the child by its pet name to return:

"Little Gold Baby," she cries, "come back again. If you have fallen into a ditch, if you are

in a well, if the dog has frightened you away, quickly, quickly, little Gold Baby, come back home; come quickly."

Inside, another member of the family thinks to soothe the restless little body by replying, "It is coming. It has returned."

Next the egg is taken, tied about with black thread, and wrapped with joss paper. All is dipped in oil and ignited. The egg thus cooked must then be fed to the child. The thread which has taken on a seemingly miraculous element (being well-wrapped with paper it has not burned), is then tied about the child's wrist—the left if it be that of a boy, the right that of a girl. This whole programme is a long, sorrowful process, but is considered sure. The child's soul, charmed by the egg and tied by the mystic thread, cannot now escape.

Should this all sadly fail, it simply means, to these simple minds, that the soul was not properly called, and so did not really return.

Naturally this idea of calling back the soul is not confined to the illness of children. When an adult is sick, resort is usually first had to medicine. But if the illness does not respond to these lotions, then it is common to call in a sorcerer (twan kung), as described in our preceding chapter. His theory is that the man's soul has wandered away from the body, and that some wandering demon has taken its place. By means, therefore, of a god who has power over demons, he attempts to exorcise it. The sick man's soul then returns—or does not. Possibly he has

wandered too far away, or his time to die may have arrived.

Cataleptic Conditions.

Catalepsy, though apparently not very common, also accounts for some strange beliefs. Men are reported as falling into a comatose condition which may last for days, to return later and tell strange tales of their doings. Another story from Liao Kiai will serve as an illustration of this and other beliefs:

In the province of Kwang-si there lived a scholar of some reputation named Sun. He was born with six fingers, was a simple-hearted fellow, believing too readily all that people told him. He was accordingly dubbed "Silly Sun" by his companions. In the same city lived a wealthy, aristocratic family who had a daughter of great beauty named A-Bao. Quite naturally all the youths of the neighbourhood were rivals for her hand.

One day, a few of Sun's fellows, persuaded him, as a joke, to apply, and he accordingly sent a go-between, as the custom is, to present his appeal. Miss A-Bao replied laughingly that if he would cut off his sixth finger she would marry him. This Sun proceeded to do, and, as a result, almost bled to death. Miss A-Bao was rather taken aback when she heard the news, but told the go-between that if Sun would now cut the "Silly" from his name, she would consent. Sun was much piqued over this and tried to forget her.

At the time of the spring festival, however, when men and women go forth to worship at their ancestors' graves, Sun heard that A-Bao would be at a certain

place and thought he would like to see the girl who had made such a fool of him. He found her surrounded by a large group of admirers. She was beautiful, indeed—charming! When, after a time, she moved away, and the group of young bloods was about to depart, they found Sun apparently rooted to the spot. By dint of dragging and pushing his friends got him home where he threw himself upon his bed and refused to stir.

He lay there in a state of unconsciousness, and would not awaken when called. His people, thinking that his soul had fled, went about the fields calling to him to return. He showed no signs of recovery, however, and when they shook him he only answered in a sleepy sort of a voice, that he was at A-Bao's home. Thereupon a magician was summoned. He secured an old suit of Sun's clothes, also some grass-matting and proceeded to Miss A-Bao's home and to her own room. Summoning the spirit in due form, he went back towards Sun's house.

By the time he reached the door, Sun groaned and recovered consciousness. He was then able to tell all that had happened. When the young lady had left the group on the day of the festival, Sun could not bear to part with her, but had, he said, followed her to her home. There he had remained for three days, till, almost famished by hunger, he longed to run home and get something to eat, but seemed to have forgotten the way. He was able to describe all the articles of toilet and furniture in A-Bao's room without making a single mistake.

Even then, it seems, Miss A-Bao's heart remained hardened. It was not until after a second attack of catalepsy, which lasted three days and in which he was quite as though dead, save that the part over his heart had not grown cold, that the girl finally relented and the pair were wed.

The story is, of course, only tradition, but it illustrates the common belief that, during such times, the soul can leave the body and go off upon adventures of its own.

Clairvoyants Are Common.

Telepathy and trance, too, are the bases of some strange beliefs. Ability to throw oneself into a hypnotic state seems comparatively common. The result is that Chinese clairvoyants are numerous. They are usually old women, but men also practise the art. Their customers are people in distress. Someone is ill in the household, or business is failing, or some family misfortune is spreading. It is presumed that the ancestors of the household know the remedy that should be applied. Indeed, it is quite possible that it is they who are sending these misfortunes as punishment for some wrongdoing. Consequently, for three nights in succession the applicant worships his three lines of ancestry. Then, with a peck of rice, ninety-six cash as fees, some wine, cash-paper, candles and incense with which the medium is to worship her gods, he repairs to the clairvoyant's home.

After worshipping her idols, the old lady not infrequently lies down upon a couch and covers her face with a red cloth. Then, after a time, she begins to call

the visitor. Strange to say, she may call him by his "private name" which only members of his own family know, or are allowed to use. She may even call him by his long-forgotten "baby name." Surely it is his ancestors who are speaking!

Then he listens with awe-struck silence as she berates him roundly, probably upon certain family affairs that have been managed wrongly. These latter are generally glaring generalities, but a few facts, due possibly to telepathy, are sufficient proof of the presence of the ancestor. It seems quite clear to the supplicant and others that the dead can at least temporarily take the place of another soul and use the body for their communication.

Demon Possession.

From this it is an easy step to the belief that men may become *possessed* by spirits either of gods, dead men or devils. Possession of the soul's place, as we have seen above, is a common explanation of sickness. Possession by the gods is more rare. The party offering himself for this purpose appears before the image and worships it in the usual fashion. Then certain abettors cluster about him in the dim light of the candles. Slowly at first, but with ever-increasing clamour, they read the appropriate books, and beat the necessary gongs. Suddenly, the victim, who has been standing throughout, as though half in a trance, leaps into the air with a shout. With a sword or stick in his hand, he begins to lash about, sometimes wounding himself severely. This goes on until he sinks exhausted upon the floor. His inarticulate mutterings are, 'tis

said, the message of the god. He may even answer questions in a rambling sort of way. But if the questioner cannot understand the abettors can, and are naturally ready with an appropriate explanation of the oracle.

Boxer Hypnosis.

A somewhat similar hypnotic ecstasy is often at the basis of Boxer and kindred practises. At times, the Boxers are half hypnotized by chanting their books before the idols and beating of gongs as described above. A man who drilled with them for a time and later gave them up as dangerous, states the practise in his squad as follows:

“The recruit was led out at night into the darkness and ordered to place three sticks of incense upright in the earth. Three more he was to hold in his right hand at arm’s length, his eyes fixed upon both gleams of light so as to keep them in a straight line. Then the operator stood behind him reading or rather chanting charms about the twenty-eight constellations of star spirits, at the same time slowly slapping the recruit upon the shoulder.”

Thus, one by one, the recruits would become hypnotized and leap and shout at the least suggestion from the commander. Struck or pricked, they seemed to feel no pain, so that it was easy to persuade them and others that they were invulnerable to shot and sword. Most of the recruits were simple-minded, impish fellows. Healthy, hearty, hard-working sons of the fields were usually too difficult, and were sent away as unresponsive to the star spirits’ influence.

Here, again, the belief is that the spirits of the gods or stars come down and take possession of the man, so it is they who speak and act, not he.

Star Souls.

These stars, it will be recalled, are supposedly the souls, or at least the dwelling-places of the souls of men. They have been men of note, rulers, statesmen, men of high literary degree, or even evil men, notorious in the life of the nation. Thus there are stars who favour men and are lucky, while others are enemies of men, or of the present rulers of the nation, and seek to injure its citizens. Among these latter, comets are most conspicuous. They are the souls or abode of some notorious rebel who wishes to stir up trouble in the nation. Their appearance is a sure sign that "soldiers and swords" will follow. The thought is that after the comet's appearance as a sign in the heavens to all malcontents, it then descends and, taking possession of some one as leader, usually the chief rebel, commences his campaign. Naturally Halley's comet, in 1910, was looked upon as such a herald of woe, and did much to predispose people to the belief that the great revolution which followed, in 1911, was inevitable.

Robbers and rebels are ever ready to use such as omens of the anger of heaven against the nations' rulers and stir up riot to their own enrichment and to the dire distress of peaceable citizens. Thus the fruits of this seemingly simple belief in the freedom of the soul to ramble at will, shows itself but too frequently in Boxerism and rebellion with their attendant barbarities.

Immortality.

With the soul thus capable of detaching itself and carrying on a separate career, it is easy for the Chinese to believe in a life after death, that is, in the continued existence of the soul. Indeed, according to the popular belief, each individual has ten souls. More accurately, he has three of one kind and seven of another. The three former belong to the Yang or active principle and are the spirit proper usually called "hwen." During life, they reside in the liver, etc. As to the seven, they belong to the Yin or passive principle and are therefore of the earth earthy. They are called the animal spirits or "pei." Some define them as the five senses and the two arms. They are said to reside during life in the lungs, etc. At death they scatter, or enter the ground, so they need concern us no further.

Three Souls.

It is not so with the three "hwen" or spirits proper. Each has its own destiny and history. One goes to the grave with the body. The second resides in the ancestral tablet, while the third goes upon its great pilgrimage to the world of shades. Volumes have been written upon the history of the latter, alone. We can only sketch briefly the story of each. Let us first follow the soul which accompanies the corpse to the grave.

The Corpse Soul.

The dead body is to be the eternal home of this soul, and as the latter has its own ways and means of getting back at the living should they neglect it, a proper fear of consequences will command attention to its needs, even should a proper affection be wanting. These de-

mands are by no means simple. Indeed, they require the most minute care, endless anxiety, and much money on the part of the mourners. Let us follow, for a time, some of these demands of the dead.

Immediately at death, sheets of paper punched to resemble strings of cash are burned. Some of this pseudo-money is for the spirit's own needs. Some, of a peculiar shape, is to the star gods, which one by one have presided over each year of the life of the departed.

Next, the body is bathed. This should be a simple process. Usually, however, it is accompanied by great trepidation. The fear is that the devils which may have caused death, or others which, as we shall see, have come to accompany the dead to purgatory, may seize the attendant. Consequently, instead of being a sad, tender rite, it is often turned over to a beggar, who throws a few ladles of water over the body, and then wipes it hurriedly. The rag used in the latter process is then carefully burned. If the embers form themselves as writing characters then the deceased will be born again as a man, if as flowers he will, in the next life, be a woman, etc. The beggar then collects one cash for each year of the deceased's age together with some of his old clothing as a reward, and hurries away.

Clothing.

The hair of the deceased is then properly dressed, and the body clothed. This clothing consists of the dead man's best garments or new clothing if need be. If the family can afford it, a large number of garments

are placed upon the body. These are always in some odd numbers, as five, seven, or nine, that is, the "Yang" numbers in the case of a man, and two, four, six, etc., or the "Yin" numbers in the case of a woman. If the dead has been an official, even though of a very low rank, his official robes are used, so all may give comfort and respect to the soul which is to reside within.

The Coffin.

The coffin is also a matter of great importance. It is to be the future house of this soul and body; so must be strong and secure against wind and water. Accordingly the Chinese coffin is not made of such thin boards as are used in the West. It is rather of great slabs of tree trunk, five to seven inches thick. The bottom is flat, but the lid is a great oval slab like the sides. Even when empty, it usually takes half-a-dozen men to carry it.

Being such an important matter, the coffin may have been purchased many years before death. Indeed, it is quite common, for a filial son to present his parents with a coffin as a sign of great affection, early in life, and for the latter to be long seen, placed to good advantage in the guest room. If it has not been secured before, it must now be purchased. It is no time for economy. The family will purchase to the limit of its ability.

Arrived safely, the poor strew the bottom with pine or palm branches, and the rich with soft silk floss. Then the body is frequently wound with many yards of cotton or silk, according to circumstances. This

latter not only serves as clothing but prevents the bones from shaking apart, and thus disturbing the rest of the soul.

It is also necessary to take proper steps to preserve the flesh from decay. To this end, a small gold bean is sometimes given the dying man. More commonly, bracelets of jade or other ornaments of gold and jade are used. Such was the last request of a little girl-wife as she lay dying. In whispers barely audible, she urged that her jade bracelet and hairpin be not forgotten. With the rich, golden images, rings and other articles are occasionally buried. But the Chinese are an exceedingly judicious and economical people and most generally prefer to make paper representations of things, which seem to answer quite as well in the spirit world, and cost much less in this.

Charms.

After the corpse is properly placed and all is in order, a priest approaches the bier, and with a few muttered charms and appropriate gesticulations drives out any demon that may be trying to occupy the coffin with its rightful owner. Then the lid is quickly slid shut, securely fastened and made water, air, and dust proof by means of glue and shellac. To further guard against evil influences, a bowl is placed upside down upon the coffin lid; all is then made secure.

Mourning Ceremonies.

The coffin is placed in the great guest hall, or, if the people are poor, in the living-room of the house. Notice has meantime been sent out to relatives and friends, and, at the appropriate time, guests begin to

arrive. The eldest son, in case of the death of a parent, kneels beside the coffin, and bows his head to the ground three times in deep obeisance to each guest as he enters. This son and all the family are dressed in "sack-cloth." This is literally so, at least of the outer garment, which is of coarse bagging. All mourners wear white, that being the colour of the shadow world. The guests bring gifts of food, money, fire-crackers, complimentary essays and clothing.

In the case of the mother of a high official who died recently in Chengtu, her photo was hung up in a large guest-room, with a table before it upon which were placed great candles, incense, flowers, the white stork and other symbols. The mourners knelt by the table and prostrated themselves as each guest approached. Most of the guests presented complimentary scrolls in pairs, or small banners with complimentary characters written thereon.

Selecting the Grave.

During these days, if the matter has not already been decided during the lifetime of the one now dead, diligent search is being made for a suitable grave. This, possibly, is the most vital of all the processes arranged for the peace of the body and its soul. It requires the calling in of the geomancer. He must go forth for days, or weeks, or months, or even years, to survey the country for conditions which will satisfy the stars, the planets, the five elements, the Yin and Yang, the wind and water, the elder and younger brothers, many relatives and friends, and last but not least, the Green Dragon and the White Tiger. When

all these conditions have been arranged, and, not improbably, the geamancer has secured a spot which he himself can recommend at a good financial profit, the funeral may at last take place.

Even then, there is a possibility that the deceased's family may be too poor, or the coffin may need to be transferred to some distant province, or the time may be unpropitious. Not infrequently, therefore, coffins are kept in or about the home for long periods of time. Indeed, in despair, the family may rent a small space for such in a neighbouring temple where, as the years roll by, the wood decays, foul odours fill the air, and disease germs destroy the living. Yet what matter if the soul is presumably at peace? That is the vital question with posterity.

The Pall-Bearers.

In most cases, however, especially in the case of the poor, the burial takes place within a few days or a week. The preceding day is given over to a feast at which all the friends, relatives and others who have sent gifts are included. These are there again the day of the funeral, each with his head swathed in a strip of white cloth at the family's expense. The carriers come with their ropes, also poles for binding along the sides and ends of the great black coffin, and smaller poles for their shoulders. Contrary to our Western thought of a solemn hush over all, the scene is most animated. The carriers especially seem to vie with one another in shouting orders at the top of their voices, which apparently no one obeys. Eight carriers may do for an ordinary indi-

vidual, but in the case of the wealthy there may be a score or more.

Exorcisms.

When all are ready, the priest takes the bowl from the top of the coffin and with a swish and muttered exorcisms, smashes it upon the ground. If any stray devils have lodged therein, they are banished. He also commonly kills a rooster by slicing its neck, then throws it toward the entrance of the gateway. If the head points toward the door, there is danger from evil influences to the family. The dead bird must then be buried at the cross roads, if possible, to prevent misfortune. Another rooster is secured and tied upon the top of the coffin. These birds, as everyone knows, do not fear devils. Do they not crow in the early morning or in the night and frighten them away? This one will frighten any that might be inclined to come near the bier as it is borne along.

Funeral Procession.

Then the procession forms. One man goes ahead with cash paper to pay any tolls that may be exacted by small officials of the shadow world. He is followed by a man with a lantern or a torch to light the spirit on its way. Next may come musicians, carriers of the complimentary scrolls, priests in regalia, official umbrellas, crowds of friends walking and then the spirit tablet. This latter may be carried in great state in a special pagoda-shaped conveyance, or, in the case of the poor, in an ordinary chair, or even by the eldest son in his hands as he walks along. After this follows the bier, the sons of the dead and many friends and

relatives apparently assisting the chanting carriers as they move slowly along. Behind these come other members of the family, as the women and many friends, riding mostly in chairs.

Ceremony at the Grave.

Arrived at the grave, the ceremonies are simple. The geomancer with his compass sees that the coffin is in line with the earth's pulse, kills the rooster which has ridden as guard upon the bier to the grave, sprinkles its blood about in a circle to protect the grave, and affixes a few of the blood-stained feathers to the coffin. The chicken itself is his property. The priests may or may not say a few words inviting the departed to rest in peace, and scatter some rice to feed hungry ghosts. Then the earth is piled up about the coffin, for the excavation is very slight, until a big, round hillock has been made. Shortly after this the chief mourners having secured some of the scattered rice and again prostrated themselves, all the concourse departs.

Care of the Grave.

Three days later, these chief mourners must again visit the grave to see that this home has been properly made, and also to present wine, pork, incense, cash paper and further prostrations. This is afterward repeated usually twice a year, about the spring and autumn equinoxes. In addition, at such times, it is common to make gifts of clothing, horses, serving men, women, charcoal warmers, etc., even automobiles and great palaces nowadays, all of paper, and send them by means of fire to the departed, where they turn into the "real thing" as required in the land of shades.

The more wealthy also plant trees about the spot and many buy a small piece of adjoining land and erect a house. This they rent to a trustworthy person at a nominal sum that he may guard the grave especially from thieves, who would rob the dead of their ornaments and clothing, and occasionally it is believed from foreign devils, as we Westerners are named, who want the bones, etc., to sell for medicine. Some say that, in olden times, at the end of each dynasty orders came for all graves to be levelled. These dead had been the subjects of former Emperors while favourites of heaven, but must now be destroyed as their masters had been. In recent history, however, this custom no longer prevails, and the dead soul, protected and provided with the needs of his existence, as described, rests on to endless days or until forgotten by posterity.

This one soul of the departed is now presumably at peace. We can only say presumably, however, for should the grave have been improperly selected or there be any lack of proper attention either before or afterward, then the unhappy soul will make even greater trouble for its offspring. Thus graves are frequently shifted again and again until the dead is seemingly satisfied or the finances of the living are exhausted. An evangelist assures me that his father's grave has been shifted at least thrice with the hope of avoiding impending disaster and restoring prosperity to his family.

The Second Soul and the Ancestral Tablet.

The story of the second soul is simpler but no less

significant in interpretation. As said, it goes at death to reside in the ancestral tablet. This latter may be but a simple strip of paper or a plain bit of board one foot by four inches, with the appropriate characters. On the contrary, it may be carefully painted in black and gold, set in a small stand and have a miniature house with a glass door, built over it. It is set upon a special shelf, or great sideboard in the chief room of the house, and thus in the place of highest honour. The characters upon the back of the tablet, if there are any, simply state the name and dates of birth and departure of the deceased. Those upon the front are: "This is the official spirit throne of our deceased ancestors, the perfect (because he had sons) father Wong of (we dare not utter his given name which was) Three Virtues, the venerable great man, and his helpmate (née Chang) our venerated and honoured mother."

Animating the Tablet.

Care is taken in writing this for the first time that the upright stroke to the right in the character for spirit and the dot over the character for lord are omitted. The writing of this stroke and supplying of the dot involve a vital ceremony. It is really the animating of the wooden tablet into a sort of sentient being, and requires the blood of the eldest son.

For this important ceremony, some notable of the place, as a B.A., an M.A., the district magistrate or some one still higher up, is invited. It is he who is to complete the letters. Moreover, it is he who appar-

ently is inviting the departed, and so the greater the dignity of the individual, the more honour and "face" is given the departed soul, not only among the living but among the various rulers, companions and sojourners in the land of shades. This is very important, for, as we shall later see, there is as much need of social standing, prestige and power in the shadow land as there is in this land of light.

Transfusion of Spirit.

Pending the arrival of the distinguished guest, a seat has been prepared for him much higher than the others. Indeed, it may be high upon a table where a chair has been arranged with suitable trappings. On his arrival, he is led with appropriate ceremony to this seat of honour, while the others, who are to act as his assistants, are seated upon either side. The chief mourner then approaches and, after due salutation, requests the great man to invite his father's soul to enter the tablet. This the guest of honour proceeds to do in a loud voice, seconded by his assistants. His words are most flattering. At the same time he holds his pen ready to make the vital strokes. The chief mourner, who has been prostrate at the side of the table, then rises, and presents the tip of his finger. The latter has been wrapped around with some thread or squeezed until the end is red, and then pricked by a needle so that a few drops of blood appear. This, usually the middle finger of the left hand, he presents to the master of ceremonies who dips the point of his pen in the living fluid and with ceremonial stroke supplies the missing parts of the characters.

To describe it all is simple enough, but the effect upon the household is electric. A moment ago the tablet was but a simple piece of wood. Now the soul of the ancestor has entered and it is forever sacred, a thing to be revered and worshipped, regarded with awe and fear. No devotee of the Roman Church believes more thoroughly in the transformed character of the elements of the sacrament than does the family in the transformation of the tablet. Through the transmission of blood, the ancestor has entered the inanimate thing and made it forever animate and sacred. Later on, it is reverently transferred to the top of the great sideboard at the upper end of the guest room. There it is made a guest of honour, or rather largely the ruler over the affairs of the household, is regularly included in meals and feasts, and resides in state, until possibly some later generation may transfer it to greater honour in the ancestral hall.

A Source of Sorrow.

The adventures of the third soul, its vicissitudes in the land of shades, and the costly efforts of its family to secure its release, we may well leave for another study. Sufficient has been said here to show how the mystery of the soul's relations to its tenement of clay fills the thoughts of these millions with misinterpretations, and their lives with terror or needless tribulation. Graves have become too often, not spots of hallowed memories and tender affections, but haunts of ghosts and ghouls whose grim whims and fickle fancies, as interpreted by some clairvoyant, are presumably back of all family misfortunes, and must be atoned for at

any price. The seemingly harmless wooden tablet in the guest room is too often the final seat of authority in the homes and hearts of the nation, more to be feared than any other power of earth or heaven. Half-demented unfortunates also believing themselves possessed by the souls of past heroes or genii, and followed and abetted by dupes and vagabonds, raise perennial riots with their bloodshed and distress. Even gentle mothers, who struggle unceasingly to save some little life while breath remains, when at last the body lies cold, will at times abandon it in scorn, believing it to have been the abode of some creditor, enemy or demon come purposely to bring the family sorrow, poverty and distress. Yes; the story of the soul with its superstitions and bitter sequels, is assuredly one of the secrets of China's sorrows.

III

HEAVENS, HELLS AND THE HEREAFTER

TO understand the story of the third soul, it is necessary first to understand the Chinese conception of the hereafter. The ordinary idea is not difficult to grasp. Indeed, it is very simple, for it is but a duplicate of their land of the living with a few significant exceptions. As some one has phrased it, the hereafter is just "China ploughed under." It would probably be nearer the truth to say "China clouded over," for it is the same terrain but in deepest shadow.

Its Terrain.

Look again at a map of China proper—on the east and south bounded by the boundless oceans, on the north, mainly by the pathless desert, on the west, by the barrier of the massive Himalayas. This great area, in the east of Asia, has been divided into eighteen provinces. Each province has been subdivided into prefectures, each prefecture into districts or counties, and counties again into small, village districts almost corresponding to our townships, which, in turn, have even smaller partitions comparable to school-sections. Through these thread streams, rivers, roads and mountain-ranges, while scattered everywhere are cities, towns, villages and countless country homes. Over

all until recently—1911—ruled the Emperor, the Son of Heaven, assisted by his various Boards. The great provinces were governed by powerful viceroys, under whom were prefects, under whom, in turn, were county magistrates, and in ever-descending grades, village elders and small local headmen.

The Land of Shades.

Now, to the ordinary Chinese view, the here and the hereafter occupy the same site. The inhabitants of the latter are, however, in darkness, whereas we are in the light. Still they use the same roads and rivers as their highways, with olden time tollgates and guards of bridges. They are all around and about us. A common saying declares that three feet above our heads there are spirits. They are even closer than that, for they dwell, day by day, in all sorts of shadowy places, such as wells, groves, dark rooms, graveyards and old houses, to come forth especially at night and assume control of the land occupied by the living. Thus the night is their day, the evening their morning, and, for consistency's sake, midsummer marks their New Year.

As to occupations, it may be said that, in the ordinary sense of the term, they do not seem to have any. They toil not neither do they spin; at least they do not seem to indulge in agriculture, trade and commerce. So for food and clothing (as we shall see later), they are wholly dependent upon the generosity of the land of the living. Still they have houses, tables, stools, etc. An interesting story tells of a maiden of ravishing beauty in the land of shadows, who enticing a mortal

thither, hid him for a time under an old couch, just as tradition says they have done in our own lands of the living. The spirits include all grades of rich and poor, high and low, quite as here. The most unfortunate are those absolutely without friends and posterity, who have no one living to send them support and so are dependent on the promiscuous charity of strangers. Their lot is considered most pitiable. They are "hungry ghosts," rushing hither and thither, begging, fighting, fawning, struggling for existence.

Government in Shade-land.

These myriads of inhabitants in the land of shades do not wander as a great mob. The Chinese mind is too orderly for that. They have here again an almost exact copy of the organization of government found in the old Celestial Empire. As the proverb says, "The lands of darkness and light have one and the same principle." Over all is Heaven, or as that is too abstract for some minds, a more personal power is substituted, namely, the Pearly Emperor. Under these again are the various boards, viceroys of provinces, prefects, county magistrates and smaller local officials. Each of these has had a temple built for him which may be still frequently seen here in the land of the living. The Pearly Emperor in reality has his court among the stars of the Great Dipper, or "northern bushel measure," as the Chinese term it, and other officials of the land of shades may be represented by other star clusters. But here on earth these temples are placed so as to co-ordinate with living magistrates. Thus the Pearly Emperor's temple is in Peking; that

of the Viceroy of each province of the shadow land is naturally in each provincial capital; that of the prefect in each of China's prefectures, etcetera.

As in the land of the living, the official nearest to the people is the county magistrate, so also in the shadow world a corresponding official is most intimately concerned. Thus his temple is to be found in every county town. It is known as the "city-god" temple or literally the "temple of the wall and moat," as the god presumably rules within those boundaries. He has his prisons or "hells" as we shall see, his judgment seat where he sits constantly in state, as a great idol, and his lesser officials who do his bidding.

He keeps a most accurate record of all the living and the dead in his locality. The birth of every one is presumably promptly registered in his books. The span of years the person is to live is also laid down, and from time to time any deeds of good or evil he may commit are carefully recorded, as these may increase or decrease his allotted time. His yamen runners are especially well known and dreaded. The chief one is called "The Uncertain," possibly because no one knows where he is nor when he may come that way. With him go constables of hideous mien, cow heads, demon tails, etc., the one possibly most to be dreaded being that with hen feet. Thus, when a man's days of life according to his destiny are fulfilled, this gruesome band issues forth from the city-god temple of the district to which he belongs and then no skill of man can save him. Willy-nilly, he

must go with his grim guards to answer at the tribunal of his district god.

Other Thoughts of the Hereafter.

Such seems the conception, the primitive conception, at the back of Chinese thought of the future world. But during their long history other elements have also entered in, so that it is now decidedly more confused. These other elements have been largely contributed by Buddhism, abetted liberally by Taoism. Each has its separate ideas of heavens, while both commingle in conceptions and depictions of hells. We turn next, therefore, to some of these hopes and fears held forth to doers of good and evil.

The Buddhist Western Heaven.

The Buddhists tell of a place far to the west, ruled over by a Buddha known familiarly as "O-mi-to Foh," that is Amitabha, or, as he is frequently called, the Buddha of Boundless Age. This Western Heaven which he governs is thus described according to Dr. Edkins: "Ten million kingdoms of Buddhas separate O-mi-to Foh's world from ours. It is composed of gold, silver, lapis-lazuli, coral, amber and cornelian. There is no Sumeru mountain, nor iron mountain girdle, nor are there any prisons for punishment. There is no fear of becoming a hungry ghost, nor an animal by transmigration, for such modes of life are unknown there. There are all kinds of beautiful flowers, which the inhabitants pluck to present as offerings to thousands and millions of Buddhas that reside in other parts of space. Birds of the most beautiful plumage sing night and day of the five principles of virtue,

the five sources of moral power and the seven steps of knowledge. The listener is so affected by their music that he can think only of Buddha, the Law and the Priesthood." Others assure us, in poetry, that,—

*"There is no region so happy and blest
As the heaven of Amida far in the west.
On the moment of reaching it, by a new birth,
The material body of man while on earth,
Is exchanged for another ethereal and bright,
That is seen from afar to be flowing with light.*

*"Happy they who to that joyful region have gone.
In numberless kaplas their time floweth on.
Around are green woods and above are clear skies,
The sun never scorches, cold winds never rise,
Neither summer nor winter are there ever known,
In the land of the Law and the Diamond throne.*

*"All errors corrected, all mysteries made clear,
Their rest is unbroken by care or by fear.
And the truth that before lay in darkness concealed
Like a gem without fracture or flaw is revealed."*

The Taoist Heavens.

The Taoist theories (which we will study later) differ considerably from that of the Buddhist. The former being a native sect, stick closer to the primitive Chinese conception and place their heavens in various regions of the Celestial empire. Their immortal genii live in quiet caves far up the mountain sides, in sequestered valleys, in the wonderful realms of Mother Wong among the Kuen Len Mountains on the western

border, or, better still, among the three wondrous isles said to lie to the northeast, in the Yellow Sea, the Islands of the Blessed.

Various Hells.

In striking contrast to all this, with its hopes of future happiness are what are familiarly known as the Buddhist or Taoist Hells. These may be seen in all their realism worked out in wood, paint and plaster in any temple to the city god, and also in "Eastern Hell" temples. Just where this hell is actually situated is confused. Some say each city god has one. Others state that it is really situated beneath the city of Fungtu here in Szechwan. As proof, a story is told of a magistrate who entered the opening pointed out as the entrance, wandered far into the awful caverns and was only saved by repeating snatches of the sacred books, a light gleaming forth to illumine his pathway at each repetition. (Our personal investigation of this dread gateway found only a small rock-hewn well, four feet square and thirty feet deep; but who can stem the tumultuous tide of tradition?)

The Eastern Hell God.

Probably the most consistent explanation of these places of punishment is, that they are in charge of the "Eastern Hell" god, for he governs all birth, or really all rebirth. That is, he controls not only the punishment, but the return to earth of all souls whose destiny it is to enter again this realm of existence. However, tradition is not noted for consistency in abstract speculation, so the common people find no difficulty in believing many sides of these seemingly contradictory

statements. The following extracts from a little book of the late Manchu dynasty, widely distributed by those who would do good deeds, has had great influence in at once summarizing and disseminating popular beliefs. The regulations are supposed to be direct transcripts from the Pearly Emperor. These hells or "earth prisons," as they are called, are divided into ten courts each with sixteen wards. Each court has its special judge, while over all is Yenlo, the old Hindoo Yama, ruler of the dead.

The Punishments.

In the Fifth Court, for instance, the sinners are hurried away by bullheaded, horse-faced demons to a famous terrace, where their physical punishments are aggravated by a view of their old homes. Thus Dr. Giles translates:

"This terrace is curved in front like a bow. It looks east, west, and south. It is eighty-one li (twenty-seven miles), from one extreme to the other. The back part is like the string of a bow. It is enclosed by a wall of sharp swords. It is four hundred and ninety feet high; its sides are knife blades; and the whole is in sixty-three stories. No good shade comes to this terrace; neither do those whose balance of good and evil is exact.

"Wicked souls alone behold their former homes close by, and see and hear what is going on. They hear old and young talking together. They see their last wishes disregarded, and their instructions disobeyed. Everything seems to be undergoing change. The property they scraped together with so much

trouble is dissipated and gone. The husband thinks of taking another wife, the widow meditates second nuptials. Strangers are in possession of the old estates; there is nothing to divide among the children. Debts long since paid are brought again for settlement, and the survivors are called upon to recognize claims upon the departed. Debts owed are lost for want of evidence. There are endless recriminations, abuse and general confusion, all of which fall upon the three families of the deceased. They in their anger speak ill of him that is gone. He sees his children become corrupt and his friends fall away. Some, perhaps for the sake of bygone times, may stroke the coffin and let fall a tear, then depart quickly with a cold smile. Worse than that, the wife sees her husband tortured in the yamen; the husband sees his wife victim to some horrid disease, lands gone, houses destroyed by fire or flood, and everything in utter confusion,—the reward of former sins."

The Sixth Court is a vast, noisy Gehenna, many leagues in extent, and around it are sixteen wards.

"In the first the souls are made to kneel for long periods on iron shot. In the second they are placed up to their necks in filth. In the third they are pounded till the blood runs out. In the fourth their mouths are opened with iron pincers and filled full of needles. In the fifth they are bitten by rats. In the sixth they are enclosed in a net of thorns and nipped by locusts. In the seventh they are crushed to a jelly. In the eighth their skin is lacerated and they are beaten on the raw. In the ninth their mouths are filled with fire. In the

tenth they are licked by flames. In the eleventh they are subjected to noisome smells. In the twelfth they are butted by oxen and trampled by horses. In the thirteenth their hearts are scratched. In the fourteenth their heads are rubbed till the skulls come off. In the fifteenth they are chopped in two at the waist. In the sixteenth their skin is taken off and rolled up in spills."

Transmigration.

"The Tenth Court deals with the final stage of transmigration previous to rebirth in the world. It appears that in primæval ages men could remember their former lives on earth even after passing through these gehennas, and wicked persons often took advantage of such knowledge. To remedy this, a Terrace of Oblivion was built, and all shades are now sent thither, and are forced to drink a cup of forgetfulness before they can be born again. Whether they swallow much or little it does not matter; but sometimes there are perverse devils who altogether refuse to drink. Then beneath their feet sharp blades spring up and a copper tube is forced down their throats, by which means they are compelled to swallow some. . . . The wicked and foolish rejoice at the prospect of being born again as human beings, but the better shades weep and mourn that in life they did not lay up a store of virtuous acts, and thus pass away from the state of mortals forever."

The Six Paths.

From here they return to life again, entering one of six paths into which all living beings can be born,

namely gods, titans, men, animals of various grades, hungry ghosts and monsters. With a few of the more philosophical of the followers of Buddha, the prospect of entering into Nirvana, where all desires and illusions end forever in annihilation, may form the goal, but with the millions of this great land these three, namely, an indefinite sojourn in the land of shadows, with the hope of the Western Heaven to allure or the horrors of an excruciating hell to be shunned, form the stern realities ahead, after this mortal has taken another step in the great drama of transformation.

The Third Soul's Pilgrimage.

Let us presume, then, that some mortal has reached the limit of life accorded him by destiny, that already the great Sheriff "Uncertain" and his motley runners have arrived, and the soul is about to answer the inexorable summons. As we have followed the welfare of the soul which accompanies the body and the soul which enters the tablet, so also let us follow this third soul in its wanderings, and the efforts of his friends and family to save him from the purgatorial tortures of the earth prisons.

Speeding the Soul.

These ceremonies differ in different localities, but are in general as follows: As death approaches, one of the first acts of the watchers is to make a hole among the low roof tiles to allow the spirits to escape. The soul, as formerly explained, is regarded as a sort of air. Thus on one occasion, when a soul was imprisoned in a bottle, it was seen curling upward on the withdrawal

of the cork, as a misty smoke or vapour. Lest, therefore, the soul, on the occasion of death, be hindered in its flight, it is thought well to scatter the tiles. In some cases the Chinese even take a long bamboo pole and shoot it through the opening to make sure there are no obstructions either natural or supernatural in the way.

Next a bowl of cold water is hastily poured. This is, 'tis said, to give the soul a parting drink, or more frequently to refresh the inexorable "Uncertain" and his assistants after their rapid journey. A lamp is also hurriedly lighted. This is to enable the departing one to see his new surroundings, especially these hideous, horse-headed, bull-bodied runners who have come to drag him away. Later, when he becomes accustomed to the land of shades, he will not need the light, but for these first few days it is very necessary and is kept constantly burning.

Equipment.

As the deceased is to go before the grim City God for justice, it is of great importance that he have friends, be properly clothed, and have a liberal supply of money, all of which lessons sad experience has taught abundantly true in the land of the living. Accordingly, bundles of cash-paper are burned to the gods who have governed the years of the deceased's life. Other cash is similarly burned to appease small underlings, such as the keepers of bridges and toll gates along the route. His "passport," stating his time of birth, place of residence and other details necessary to his proper identification, must not be omitted, and, lastly, large bundles of paper cash, gold and silver, for

the use of the plaintiff himself, to be used discreetly as occasion may require, are added, for, though the justice of the lower regions is thought to be largely impartial, so far as the higher judges are concerned, the underlings are true to their reputation in the next world as in this.

Candles and incense in worship to these rulers of the shadow world are also duly burned with many prostrations on the part of the elder son and other representative members of the family. Clothing is likewise an important item if the deceased is to make a good appearance. His body is dressed in the best the household can afford. As many of the garments are new, a small hole or some special sign is burned with incense in one corner, that the deceased may readily identify his own if stolen, as they may well be by orphan spirits. Paper clothing, paper servants, houses, books, boats, cash, and other requirements are also sent forward by means of fire. For is it not presumable that souls whose own substance is a smoky vapour, at least during transition, can use money and garments similarly transformed?

Priestly Precautions.

It is also necessary to call a priest, either a Taoist or a Buddhist will do, the latter being slightly the more expensive. On arrival, he will inquire again all the details as to the time of birth and departure of the deceased, that he may thereby fix the date of a secret and much-feared visit of the noxious element spirits of the departed. According to this latter theory, the noxious elements are in many places supposed to sink

into the earth to varying depths according to the one of the six roads which the spirit may have taken. The priest, who presumably knows all about these roads and the depths, can tell exactly the time when these dreadful influences will return. When the fatal day arrives, the family prepare for the exact hour with caution and fear, for many evil spirits will accompany this baneful part of the shade, and will cast evil effects upon any whom they meet. Accordingly, every nail is carefully searched out and covered with a red paper, lest the demons seek to hang the returning soul thereon. A table is also carefully spread with vegetables, rice and especially wine, for these, like their earthly equals, love to imbibe. In the centre of the table is placed another prime requisite—a crock with a small neck. In it are placed one or two hard-boiled eggs and by its side some chopsticks. It is naïvely believed that the half-drunken demons will spend their time seeking in vain to get the eggs out with the chopsticks and that meantime the returned soul will gain a respite, be able to look about the home and, seeing the preparations being made for his future welfare, will return well pleased with his posterity.

At the appointed hour of this unexpected visit the family hasten in dread to some neighbouring home. Not a soul is left behind, not even the hens, cats or dogs. At the expiration, all carefully return. Grown persons may fail to see any change in the appearance of the viands, but children can readily see traces of these much-feared visitors, especially on the floor.

This latter, unknown to the demons, had been previously strewn with ashes or sand, and now the keen eyes of childhood can trace out marks of chains, or of the hen feet of one of the intruders. Needless to say, the priest and his long line of forerunners have cunningly conjured up endless stories to explain and appease, but especially to extort a few more much-needed cash—this time not for use by the smoky spirits in the land of shades.

On Trial.

Word must also be sent to the judge of the lower regions in his court at the city-god temple. In some parts of China, friends proceed thither and scatter the floors with millet, rice, etc., to appease the underlings. Naturally a fee is also given to the priests who have influence with the keepers of the records in the other world. One or more is employed to intermittently toll a bell for possibly the whole forty-nine days during which a ceremony usually lasts. As stated, it is dark in the shadow land, but at each tolling of the bell light flashes through hades, much to the benefit and honour of the departed. As the latter is now supposed to be in process of trial or confined awaiting the same, sons and relatives go daily to the temple to burn incense, candles, and cash paper, and worship the god. On the last day, some even rub the posts of the temple lest revengeful runners may have stuck the soul of the deceased on nails, etc., or somewhere for future extortion.

During these forty-nine days, nothing must be left undone to secure the release of the departed. In the

land of the living, it has been found that the pleading of mothers, wives and daughters is also effective, for who can resist a woman's tears? Accordingly, early in the process, the women of the household, and not infrequently others hired to assist them, begin to pour forth most piteous wailings and beseechings, reciting at the same time the good deeds and noble qualities of the departed. Near relatives dress liberally in "sackcloth" if not in ashes, and literary friends write elaborate scrolls and essays extolling the dead, the essays, after reading, being burned for transmission. Apparently in China, as in other parts of the world, "the wicked never die," or if they die they never have funerals and tombstones or other elaborate eulogies.

Weeping Wives.

This weeping for the dead is evidently a very old custom in China. We read that the great Emperor Yao, who abdicated in 2255 B. C., nominated as his successor a young man named Shun, and gave him his two daughters in marriage. At the death of their husband, these two ladies are said to have wept so copiously their tears literally drenched the small bamboos round about the grave. Hence, to this day, a certain species of that most wonderful of trees is called "the bamboo of Shun's wives."

Priestly Aid.

Of all the agencies employed to free the soul from its torments, however, those of the priests are presumed to be most efficient. As in our own country we go to the lawyers when in legal difficulty, so in China

the priests are presumably the class of society whose duty it is to know the celestial codes. They know all about the forms of procedure, the ceremonies necessary, the wording to be employed and, especially, the fees necessary—to insure success. The poor usually employ the Taoist, the more wealthy the Buddhist or, if comparatively well-to-do, both. Their ceremonies, which may last the forty-nine days, consist chiefly in dressing in elaborate court robes, beating gongs, bells and drums,—marching, bowing, kneeling and chanting selections from sutras, long ago handed down from India. Some of these are mere transliterations which the priests themselves rarely understand, while fewer still comprehend the doctrines often contained in these abstruse philosophies. As to the Taoist, they are but poor imitations of the Buddhist ceremony.

Three Common Ceremonies.

There are three ceremonies which even the poorest seek to observe. As they are common practically everywhere, we may give them in outline. They consist in inviting the soul to return to its home, freeing it from hades and feeding hungry ghosts.

The First Ceremony: Inviting the Soul.

As is frequently remarked in these pages, there are constant inconsistencies in many of these strange beliefs. The soul, one might say, has already returned of its own accord. How, then, seeing that it is already in custody, can it come home? However, the idea seems to be that he is allowed to return for another look around or the priests have power to persuade the officials of the underworld, so can secure his return at

an appropriate time. The ceremony is thus described in *The West China Missionary News*:

“If, according to the books, an auspicious day is near at hand for the commencement of the elaborate prayers for the dead, then the soul-summoning ceremony is left for the same day, otherwise it is proceeded with at once.

“Dressed in special robes, the priest or priests arrive with cymbals and drums. Outside the main room, say, in the courtyard, at each of five spots represented in the five points, north, south, east, west and centre, is placed a dish of confectionery, another of bean curd, another of wine, together with the usual candles and incense. Besides these, two other things must be ready, namely, the Soul-leading streamer consisting of long strips of white paper, cloth or silk upon which appears written the name and place of birth of the deceased, with some felicitous phrase affixed, and also the Spirit Tablet, called the Wooden Lord, which is a small rectangular board about a foot high, an inch thick and three inches wide, with a base. On the tablet is engraved or written somewhat as follows, ‘Recently deceased, illustrious father (surname and name given), venerable, great one’s spirit tablet.’ On the back appears only the words, ‘Complete Body,’ meaning that he is entirely present.

“The priest now grasps the wooden handle to which the streamer is attached and, waving it, proceeds to the five points mentioned, beginning with the east. The filial son follows closely, bearing in his two hands the tablet. As they arrive, cymbals and gongs are

struck, the candles and incense are lighted and priests begin their incantations. Thus they sacrifice to the spirit of each of the five points, that these may assist in bringing back the soul of the deceased. At length the soul obeys the priest's summons and returns, and, like any dustworn traveller, needs a bath.

"Out in the courtyard a sheet of matting is set on edge, and the two ends are brought near together so as to form a small circular room and doorway. Within are placed a tub of water, a washcloth, combs, etc., also a bench. Thither the procession moves and the son places the tablet on the bench. While the soul is presumably bathing the chanting goes on outside, and in addition paper clothes, hat, coat, shoes, all complete are burned so that there will be a full outfit for him to don."

Properly bathed, the soul presumably within the tablet, is led step by step across a structure composed of benches, tables, etc., over which a web of cotton, called the golden bridge, has been stretched. By this means he enters his old home once more and is given a place of honour at the top of the room. Before him are spread out the usual foods, including wine for his refreshment or, as the saying is, to open the spirit's throat. He is now presumably free to look about his old home and note all that his family are doing for his release.

The Second Ceremony: Releasing the Soul.

The second night sees the clamour begin again. The soul of the departed is presumably now in the midst of purgatory, suffering the awful tortures which his un-

balanced account of good and evil has brought him, and in dire need of aid. The priests alone can succour. The source of their power is thus explained: In the days of the Sung dynasty, that is, in the days when the Normans ruled England, there lived a maiden, the youngest of fourteen sisters. She was later happily wedded to a worthy man named Fuh, and in due time their home was brightened by the arrival of two little sons. Alas, she and her husband began to develop great covetousness. They craved to be rich, and to this end used many means of cheating and oppressing their neighbours, as, for example, using a heavy steel-yard in buying and a small bushel measure in selling. For this the gods brought swift punishment, their two sons being one day suddenly struck by a thunderbolt. This flooded the mother's heart with remorse and bitterness. She became reckless and wanton to an extreme. Even the birth of another son could not check her mad carousals. At length, in utter abandon, she died, was tried by the judges of the land of shadows and condemned to the blackest and bitterest halls of hades.

Now this third baby boy was unknown to her literally a star. For the stars, as we have seen, are really superior souls of some past generation living amidst and lighting up the heavens. Are not scores of noted men of history known to be stars born among men? Such was this son. As he grew to manhood, he more and more realized the wickedness of the life his mother had led, realized it, yet pitied the remorse which had driven her to such recklessness, and the consequent

sad fate she was suffering. He decided to become a Buddhist priest, if by any means he might rescue her. After years of reflection and purification, he determined to seek the earth prison and, braving its dangers and horrors, to rescue her.

Long he searched through all the ten courts and many score departments, but could find no trace. Demons on every hand sought to thwart him, but his purity could not be withstood. At last he realized that she whom he sought must be in the uttermost dungeons, those bitterest bournes of all from which no mortal e'er returns even for metempsychosis. Thence he descended, and after long and baffling search, discovered that she was confined within the Iron City. This is so named because its walls and gates are made of massive iron plates and bands, so that escape is impossible. There masses of demons guard the doors, rushing in new souls as they arrive, pushing them promiscuously through the small opening in the gates to the dungeons and horrors within. Before this gate the priest found himself. The guards sought by their utmost arts to prevent his approach, but his good overcame all their wickedness. Drawing near, he raised the iron staff he carried, and with one mighty thrust burst open the bars. Rushing in, he found his mother and led her forth. Ever since that day, the priests, by invoking his aid, may in like manner rescue other doomed souls.

It is to dramatize this supposed event that many assemble the second night. During the day tiles or an old crock have been placed in each of the four cor-

ners of the room. As on the previous night, candles are lit and much cash-paper and incense burned. The appropriate gods are again worshipped and their aid secured. The priests appear with all their robes, authority, sacred sutras and musical instruments. One of their number is dressed to represent Mu Lien, the rescuer of his mother. Amid much clash of cymbals, clamour of gongs and chorus of voices, he slowly proceeds from corner to corner of the house. At each point the wild clamour suddenly ceases for a moment, as with one awful thrust the priest drives forth and, —the tile or old pottery is in fragments. After hours of such ceremonies the last corner is visited, the last tile demolished, and in the small hours of the morning the gates of hades are declared duly stormed, the prisoner presumably rescued, the family free to retire and the priests ready for another savoury meal, and sleep.

The Third Ceremony: Feeding the Hungry Ghosts.

The last ceremony also deserves passing notice. It is that of feeding the hungry ghosts. During the day a procession of priests and mourners, having formerly visited the temple of the Pearly Emperor to secure the sacred water with which to give the shade its bath, again seeks audience with His All Highness, to announce that all rites connected with the freeing of the soul of the departed have been fully performed. It only remains, therefore, to appease the souls of those persons who have died heirless, or whose posterity have failed to find them and who are therefore hungry ghosts in the land of shades. Indeed, if some notice

of these is not taken they will, as the beggars and riff-raff so frequently do at weddings and funerals on the earth, make no end of trouble for the dead and through him for the living.

Accordingly, upon the last night, the abbot or his representative seats himself high upon a table perched upon other tables, looking resplendent in all his regalia. The priests present sit and march by turns, chanting their books, kneeling, rising and beating their gongs. Meantime a crowd of idlers, well knowing the climax, crowd in and surround the place. After hours of waiting, which only a Chinese crowd could do so patiently, the abbot with many signs and special charms wrought by his fingers, flicks forth little balls of rice or dough. These are called "ghost eggs," and are intended to feed the hungry ghosts. As a matter of fact, however, these starving spooks must be contented with getting but "a smell," which of course they could only "eat" anyhow. Hosts of hands outstretched from the crowd eagerly seize the real substance, as the little balls fly about, and carry them carefully home. Why? Do not such, fed to little children, ward off disease and visitations of disturbing devils, especially during dreams?

Millions in Bondage.

Such is the story of the third soul. It is another chapter to those subtle beliefs which have for centuries held this great people in bondage. The picture of the Western Heaven or of the Islands of the Blessed on the one hand and of the hells with their excruciating horrors on the other, have had their influence, both for

weal and woe, and in large measure still sway millions, especially the women of the land. Indeed, even the *literati*, while professing to treat all with contempt, usually invite in the priests as do others.

IV

ANCESTOR WORSHIP

CROSSING the Pacific by many of the great ocean liners from America to Asia, one soon discovers that the majority of the passengers are not the Caucasians who monopolize most of the first and second class accommodation, but rather the Chinese chiefly stowed away in the stern or steerage. Looking down from the main decks, they are seen swarming about by scores, or squatted here and there in small groups smoking, chatting, gambling. Later on one learns that their numbers are not confined to the living. There are also a score or more of dead, whose coffins are among the most valued elements of the ship's cargo. Later still, if interested, one learns that these passengers, both living and dead, come from many parts of North America, from towns and cities as far east as a Nova Scotia village or crowded parts of the Bowery. It costs money to travel thus half round the world even at third-class rates, and freight and express charges greatly increase the expense. What can be the motive that impels these hard-working, saving sons of Han, many of them washermen and house servants, to spend so lavishly of their means, and what, especially, can concern them to take a fellow-workman's worn-out body over continent and ocean to some far-

away, unnamed hillock among the multimillion graves of China? It must be an all compelling thought, indeed, that thus calls men from all parts of the world to wend their way home ere death o'ertake them, and even stronger still, to constrain others to have these bodies borne so far.

The Dead Dependent Upon the Living.

The answer is simple enough. It is ancestor worship. It is the seemingly harmless thought that *the dead not only live but are dependent on their offspring on earth for all things*. Such a simple proposition, however, is capable of unlimited corollaries, and the Chinese people, throughout their long centuries of history, seem to have developed these to the utmost. We have already dealt briefly with some of these, in Chapters II and III, speaking especially of the customs that have gradually gathered about the treatment to be accorded to each of the three souls. The tablet we saw had to have its special ceremonies; the body its special clothing, costly coffin, and grave selected with minutest care; the soul which went to hades, its score and more of demands as it proceeded upon its perilous journey.

Six Suppositions.

These, and others which we should now state in more detail, are based on the beliefs:

- (1) That after death the soul still lives.
- (2) That these dead are dependent upon the living for all their needs, such as food, clothing, shelter, face, funds, honour, prosperity, protection, etc., which they enjoyed while upon earth.

(3) That all these things can be transferred to them in some way, usually by burning paper imitations, but oftentimes by means many times more expensive and exacting.

(4) That these dwellers in the shadow world can return good or evil to their posterity, and constantly do so, according to the treatment accorded them.

(5) That the dead who are neglected by their descendants, together with those who are without posterity, are beggar spirits in the world of darkness, and are forced to eke out a wretched existence, herding together and competing with those who have died in war, at sea, of starvation, or in foreign lands, and who, in consequence of their burial places not being known, or having no relatives to sacrifice to them, are entirely dependent upon public charity, and

(6) That many of the ills that flesh is heir to, such as sickness, business disaster, calamity and death, are inflicted by these unfortunate "orphan" spirits, who in attempting to avenge themselves, prey upon those in the world of light who are responsible in any way for their forlorn condition.

But believe these corollaries, and what follows is the almost inevitable conclusion.

The funeral and other services formerly described are therefore but the beginnings of a system of thought which goes far to hold many of these great millions all their lifetime in large measures of bondage. Thus each morning on rising the eldest heir must worship the tablets, at each family meal bowls of food must be prepared and placed before the same with prostra-

tions and an invitation to eat, quite as though the dead ate and were still present there. On the first and fifteenth of each month special good things are expected and special ceremonies, including usually the visit of some one to the city-god temple to send funds to the souls in hades.

Worship at the Grave.

Worship at the grave is also exacting. It takes place at least twice a year. The principal time is in the spring, about one hundred and five days after the winter solstice. On any fine day during this season, which lasts two or three weeks, members of families, male and female, dressed in their best attire, repair to their family graves. There they make such repairs as the mounds may need. Many of the wealthy, indeed, specially buy a few acres of land and erect a house near their graves, renting all to a tenant at a mere nominal sum on condition that he properly protect their tombs.

The preliminaries completed, the worshippers proceed to make their annual offerings and perform their devotions to their ancestors. The master of ceremonies in person, or some one in his presence, arranges the various offerings, consisting usually of a fowl and fish, and sometimes a pig, or more frequently still a pig's head with its tail in its mouth as indicative of the whole hog. Wine, lighted candles and incense, miniature houses filled with paper money, paper trunks filled with paper clothing, a paper sedan chair, paper horses, servants, books and pens, boats, etc., etc., according to the supposed wishes of the deceased, are also supplied.

All the paper material is arranged before the family graves with scrupulous care as to their order of dignity, then set on fire. The wine is poured on the flames, and as all is thus being transmuted and transmitted to the ancestors of the family, now sojourners in the land of shades, the master of ceremonies and all members of the family, including the little children, kneel, bowing their heads to the ground nine times in most formal reverence.

The autumn ceremony is not so exacting, though many go forth to worship and provide winter clothing, funds and charcoal burners for the deceased. But the spring occasion can be omitted by none. The various guilds have their special servants who go to send gifts to members buried in some distant province. High officials may be excused the neglect of other pressing duties while these are performed. Even a highway robber will often seek to return home at this season to perform his filial duties. This care of the dead is a duty which none unfamiliar with the land can fully appreciate.

Extortionate Exactions.

Naturally priests and other sharpers are ever ready to make capital of such convictions. Here is an extract from a report by way of illustration:

"Here, too, as in the funeral ceremonies, long generations of the priesthood have not neglected their opportunities for gain. In their watchful(?) devotions before their deities, they have no difficulty in discovering that some one of their parishioners, who a short time ago was arrested and taken to the spirit world,

and whose family is well-to-do in this life, is in wretched condition in the world of darkness. They manage to convey this information very delicately to the family so recently in distress. The family are greatly alarmed. They thought they had done all in their power to settle the spirit of their departed relative. They send for the priest, who goes into an investigation and discovers that the unfortunate man is confined in a deep pit, guarded by sword and spear. With some emotion he informs the family that nothing short of a three-days' mass will rescue the unhappy victim. The family anxiously inquire what amount of money will be required. The answer will naturally be guided by the known ability of the family to pay. In this instance we will suppose it is for one thousand dollars. The astonished family plead their inability to pay so much. The priest is not disposed to undertake it for less, and reminds them of the possible consequences should the unfortunate be left in his present condition. They hold a hasty consultation as to what they shall do, and offer five hundred dollars. The priest refuses. After much dickering he agrees to undertake it for seven hundred dollars, informing them at the same time that it will be very difficult to undertake it for that sum.

"A day is appointed. The family hall is stripped of all its ordinary furniture, and decorated by the priests, in a gorgeous manner, with temple regalia, emblems of authority in the spirit world. The ancestral tablet of the deceased is placed on a table in the centre of the hall, and surrounded by small

idols and insignia of authority. Around this table the priests, five, seven or nine, attired in richly-embroidered imperial robes, and chanting their incantations, march in measured pace. The ceremony is continued day and night, enlivened at intervals by music and gong.

"Meantime the priests and all the relatives and friends who have been invited to help, live upon the family. On the afternoon of the second day, the abbot or master of ceremonies, with some confusion and great emotion, informs the family that the position of the unfortunate is unchanged, and that the authorities of the spirit world will not think of releasing him for seven hundred dollars. The family and relatives bestir themselves to borrow, if they cannot otherwise raise the additional sum. The priests return to their task with renewed zeal. The chanting is more energetic, the step is much quicker and the ringing of the abbot's bell is more frequent, while the family weep over their misfortune. In due time the abbot announces that there is a commotion in the prison of the spirit world, and that the unfortunate spirit is about to be released. The news is proof that the additional three hundred dollars had the desired effect and is some consolation to the family for their unexpected outlay. On the third day the abbot makes another examination as to the actual conditions of the man. With great agitation he informs the family that the unfortunate victim is nearly out. He is, in fact, simply clinging to the mouth of the cave and is looking with anxious solicitude for further aid. But those in charge

will not allow him to go unless they are further paid. What is to be done?

“The family, frantic with anxiety, tear the bangles from their arms and the rings from their fingers, produce other jewels and articles of value upon which money can be had at the pawnbroker’s, and thus pay another two hundred dollars. The priests, judging from appearances that they can get no more, return to their arduous undertaking with redoubled zeal, and ere the sun sets, the fearful din of gongs and fire-crackers announces to the anxious family that the incarcerated spirit has been set at liberty. Congratulations are exchanged, and the priests, having relieved the family of much anxiety and a large sum of money, depart. It is to be noted, however, that the relief is only temporary. The priests do not profess to be able to rescue a person and place him in a condition of permanent peace. Who knows when another misfortune will befall him? Time and the priests will tell.”

Other Requirements.

Not every family, of course, is called upon to make so great sacrifice. But the number is legion of those who are called upon to move a grave, change the opening to a room, sell or buy a new site at a sacrifice, make a pilgrimage to some distant temple or mountain, or pay endless public and private sums for this fear of some presumably suffering ancestor. Not the least of these exactions are the processions to the gods and annual feasts to the hordes of hungry ghosts.

These feasts are usually three in number, the first at the spring season of visiting the graves; the second, during the first fifteen days of the seventh moon, and the third on the first of the tenth moon. Of these the second is highly emphasized in most places. At this season according to popular belief all the hosts of hades, including those forlorn souls without descendants, are let loose for a season. It is, in fact, according to the calendar of the land of shadows, their holiday season, and woe to the mortal who does not entertain them well.

Idol Processions.

Naturally the gods of the lower regions must be honoured at such times. As the city-god is especially able to guard the living and control the dead, he comes in for the lion's share. In each temple dedicated to his residence will be found not only the great idol, eight or ten feet high, which sits on in dignified state, but also, just in front of him, a smaller duplicate of himself. This latter is now carried forth and, with all the ceremony and dignity formerly accorded a living magistrate of equal rank, escorted through the streets. The sedan chairs are borne by at least eight coolies, preceded by the usual corps of criers, lictors, gongs, bearers of insignia of authority, mounted couriers, etc., and followed by advisers, writers, fan-carriers and mounted guard as required under the old régime for county magistrates. Coolies follow, bearing long bamboos on which are suspended contributions of cash-paper or silvered and gilded nuggets.

The procession is followed by many penitents.

Among them are females, with hair dishevelled and chains about their necks, men also manacled and in chains—even small children are carried along, similarly in bonds. Some of these penitents follow the procession the entire day, carrying heavy weights suspended by hooks made fast in their flesh, or lighted candles and incense similarly inserted. Others go with cangues about their necks telling of their crimes. All these believe that they are suffering from offences against some ancestor of their own or of others, and are in this way doing penance with hope of relief. Such ceremonies are now frequently discouraged by the more enlightened republican leaders, but the thought system still abides and comes forth as of old whenever opportunity occurs.

At such times, every family in the city is expected to contribute to meet the expenses of these festivals. During the succeeding nights, deputations from the temples of the city-gods or of the eastern peak, with gongs and a grand procession of lanterns and torch-lights traverse the streets, roads and alleys within the city and its environs, burning quantities of cash-paper at the street corners, by the river banks and in all places where these hungry ghosts might be imagined to collect. Others, wishing to get the direct benefit of their donations and fearing the dishonesty of the collectors, may prefer to conduct their own campaign and burn great quantities before their own doors.

The Dread of Death.

The foregoing should indicate, in some measure, the burden both to the affections and to finances which

dead forefathers are to the living. A little reflection will enable one also to realize what a serious thing death is, as old age draws on and men and women begin to contemplate eternity before them. Even in our homeland is it not the anxious thought of each and all to lay by a few extra dollars as provision for old age? Who does not think of the possibility of being turned over to the charity of the poorhouse or the public with deepest revulsion of feeling? Add to this, then, if you will, the thought that you may be, as it were, a charity case, rambling with a rabble of hungry ghosts throughout all eternity, and a small idea of the power of this thought upon the aged and the reflective of China may be conceived.

It is small wonder, then, that men and women make provision for their supposed wants in the land of shades long before the Sheriff comes with his grim runners. Expensive garments are secured, even actually fitted on and worn, that comfort and fine appearance may be insured. Coffins for the father and mother not infrequently decorate either side of the guest-room. As these boxes of wood are to form their future and eternal homes, they are necessarily of the best material the family can afford. In our great Western province of Szechwan, in the Chienchang valley, in the extreme southwest, are found certain trees of massive size, buried, presumably, years ago, by landslides or otherwise. As the timber is large, well-preserved and of an artistic grain, the material is most highly prized for coffins. Many slabs are transported far away to Peking and other parts of the land.

In Chengtu, some of the most expensive coffins cost two to three thousand dollars gold. Others sell at two or three hundred dollars, and the poorest pay ten or twelve. Even this latter is a large sum when you consider that in the interior the Chinese labourer receives approximately ten cents per day as wages and twenty-five to thirty dollars as his total earnings for a year. These coffins, in keeping with the thought of being future homes, are made of the thickest of slabs and heavily covered with black shellac, the lid and all parts being, as far as possible, airtight and waterproof.

The grave, too, if possible, is located and prepared before death. Some of these tombs are most elaborate. Out upon the hills from the great cities are many, built of stone with several rooms, small hallways, and carved images guarding the entrance. The wealthy go still further, providing massive mounds with long lines of mythical animals placed in rows to guard the approach.

Funds Sent Forward.

Many also make provision for funds and even other houses and necessities in the usual way of transmission by fire before their death. This is true especially of those who are childless or who fear that their children may prove unfilial and not provide adequately when they are gone. Here, again, the priests are ready, for a small fee, to provide a means. Sometimes it takes the form of a full-fledged Chinese compound with the rooms, chairs, couches, boxes full of clothing, servants, horses and all necessary comforts and luxuries.

At other times the priests announce that they are

about to dispatch a boat to the spirit world. Then all who so desire come forward with bundles of cash-paper or imitation silver sycee and for a small fee have their deposits placed aboard. The boat is often twenty-five or thirty feet long and wide in proportion. When it is full and piled up some ten or more feet, and no other depositors present themselves, the priests walk around the outside a few times chanting their incantations, then set fire to it at either end. In a few seconds the boat with its precious freight has disappeared. The parties who have transmitted goods are given certificates of deposit and are warned to take proper care of the same. They will, at death, hand these over to some trusted friend with instructions to burn them, and will thus be able to collect the funds or the deed for the property in the shadow-land.

The Imperative of Property.

But to do all this requires money. If, then, this struggle for wealth is spoken of as the source of all evil in the West, much more is it so in the East, backed up, as it is, not alone with a need for its possession during the few, fleeting years of time, but for its perpetual use throughout eternity. For is it not a self-evident conclusion that should a family, either now or in the years to come, ever become impoverished, then its ancestors, who have gone on before must suffer? In ordinary practise it is said that only five generations of the departed are so concerned. The earlier are presumed to have returned through metempsychosis, or to be in some mystic way beyond earth's needs. But that this theoretical curtailing of responsi-

bilities does not satisfy the inner consciousness, is seen in the storing up of tablets in ancestral halls, in the care of graves many centuries old, and in such prayers as the following by an Emperor of the Ming dynasty:

“I thank you, my sovereign ancestors, whose glorious souls are in heaven. I, as a distant descendant, having received the appointment from Heaven, look back and offer these bright sacrifices to you, the honoured ones from age to age, for hundreds of thousands and myriads of years. Now ye front us, O spirits, and now ye pass by us, ascending and descending, unrestricted by conditions of space. Your souls are in heaven, your tablets are in that department. For myriads of years will your descendants think of you with filial thoughts unwearied.”

Here, then, are long lines of ancestors to be provided for in the spirit world. Shall they be sustained or shall they starve? That will depend largely upon the amount of property that the family can gather together from generation to generation. To understand this is to secure the key to many of China's family and social struggles. Had they but knowledge of them, many millions would repeat Tennyson's lines with especial emphasis to their sons:

*“ Proputty, proputty's ivrything 'ere, an', Sammy,
I'm blest*

*If it isn't the saäme oop yonder, fur them as 'as
it's the best.”*

The Imperative of Posterity.

Yet there is another factor that is even more im-

perative than property. That is *posterity*. By posterity is meant *sons, and sons of sons*, for daughters do not equally reckon. To be efficient, the offerings to the dead should come through the eldest son, or at least a male member of the family. Daughters, on the contrary, marry, and thus become a part and the property of another family. Their sons, in turn, and not their daughters, will supply them with the necessities of the land of shades. Let us follow the effect of this new imperative, the need of posterity upon the nation, tracing in turn, in broad outline, its influence on sons, daughters, the family, society and other relations.

Effect Upon the Man of the Nation.

Needless to say there is great rejoicing when a son is born. In him are centred, not only the hopes of happiness here, but through him for the hereafter. He is accordingly fed, clad, cared for and petted to the best of the family ability. Everyone, especially the female portion of the household and his sisters, are his servants—almost his slaves. The result is that too often he grows up pampered, domineering, and one is led to agree in some measure, though not fully, with a report by Dr. Yates (from whom we have previously quoted other opinions), that, "The term filial [in China] is misleading, and we should guard against being deceived by it. The filial duties of a Chinese son are chiefly performed after the death of his parents. A son is said to be filial, if he is faithful in doing all that custom requires for his deceased ancestors."

There is one matter, however, upon which, until

recently, a son's opinions have had but little weight. It is the matter of his marriage. Mencius, one of the greatest sages of China, declared that there were three ways of being unfilial. The most unfilial of all was to have no posterity. Consequently, the son frequently learns when he comes to years of discretion that he is already engaged. Indeed, the little girl he is to marry may have been already secured and living in his home. Accordingly, when he is still young, usually in his teens, he is married, and the responsibilities of a wife and family are thrust upon him. These responsibilities are fortunately not so heavy as would be the case in a Western land, as his mother and father or grandparents assume chief authority, and both he and his family are largely under their direction. Such things, however, necessarily interfere to a large extent with his studies, his apprenticeship, or whatever preparation for life he may be making. Possibly more unfortunate is the fact that these intimate relations are established at a time when both parties are immature. The normal allowance for difference of opinion is often not made, and frequent brawls are the result, unfortunate, alike, for the young parents and the children. As to who his wife shall be, the son has had nothing to say. There has been no courtship—no romance. The selection of one alike suitable in station, sympathy and ideals is all but unknown in China. The parents, with thoughts of property and posterity as the great imperatives before them, have arranged all that. Some girl suitable to *them* in ability, appearance or price has been secured and the boy, willy-nilly, must abide by

the result. Fortunately, some such matches turn out happily; but, in many cases, they are most inappropriate. In still others it is a matter of complete indifference, the son simply viewing his wife as a necessary part of his property. If one wife dies, he soon secures another as he would any other necessary chattel. There are few phases of China's old social structure against which her young men and women are more unitedly protesting today than this system of pre-arranged and early marriage.

Being married, the youth is fortunate if his wife bear him a son—or several sons. But if he have none his is an unhappy lot. In this event, the husband is expected, if he can afford it, to take a second wife or concubine as soon as possible. A third or fourth may be similarly added if funds permit. All the children will be reckoned as legitimate heirs.

If no male children are born, then the husband is driven to the adoption of sons. The child of a brother naturally comes first. If that cannot be secured, then the son of some other relative is chosen. Failing this, effort is made to secure a son—anywhere. Occasionally, a daughter may be married to a stranger, the husband assume the wife's name and so become a son, but that is more rare. During these years of uncertainty, the husband is frequently rebuked by his parents, and is the butt for ridicule of the neighbourhood. If driven finally to adopt some outsider, he is almost certain to secure a poor representative, for who has sons to dispose of in China? The adopted son will probably be some child of poverty or disgrace, a fact

to be rehearsed again and again as the years pass by. A paragraph in a native newspaper just recently tells of one such son finally showing forth his low origin by rising in times of temptation to murder the parents who had adopted him.

Effect Upon the Woman.

The effect upon the woman is even more sinister than the effect upon the man. To begin with, she is not wanted by the family, with the same earnest enthusiasm as a son. She cannot keep the family line of descent alive. Some day she will go to aid another family, but can be of no service to her own ancestors. Meantime it will cost much to raise her. So, especially if the parents are poor, the little life is in many cases silently stifled at birth. This is not that the Chinese people are devoid of natural affection. There are few lands where children are more fondled. It is rather that the family cannot afford to raise both sons and daughters, and when the choice is to be made, the demands of ancestors dominate all others.

If a kindlier fortune allow her to live, then she has one goal ahead. It is to marry some day, profitably, into another family. She is taught to tend her young brothers, to sew, to embroider, to make shoes, to wash bowls and cook rice. It is necessary to make her earn her keep at as early a date as possible. In the past, her feet were bound. That was also an essential, for, until recently, only slaves and bad women had large feet. What home would take such a bride? The inauguration of Western education has given a great stimulus to the education of girls, but even now, out-

side mission schools and large centres, girls' schools are too little known.

Some day—it may be, in her childhood, or in her teens—the parents of a girl have a visit from a middleman or woman. A suitable match is arranged according to price or presents, the eight characters of the two concerned are exchanged and an engagement of the most binding character has been formed. As in the case of the boy, the girl has never seen her future husband, possibly knows nothing about the family to which he belongs, and has no say in her future. Her chief virtue at this age is to unfalteringly obey her parents' behest. Her future husband may be young or old, rich or poor, healthy or diseased, a man or a moral leper. But if her parents or guardians are satisfied, the girl is expected to submit. Is it any wonder that, at times, we read of young wives who commit suicide rather than endure the marriage bond?

For the many, however, the marriage day arrives. The bride is bedecked with a profusion of powder and paint, and put through several traditional observances to bring good luck to herself and her parents' household, then placed in a great, red chair, the doors and windows all securely closed, and to the strains of music (seemingly alike to Western ears for funerals and weddings), she is borne away. Arrived at the strange home, her husband opens the door and she may see, through her veil, if she dare lift her eyes, for the first time, the one with whom she is expected to consort through time and eternity. Together they worship heaven, and then—the very heart of the ceremony

—bow together to the tablet of the husband's ancestors. Henceforth, save in exceptional relations, her family is hers no more. She has acknowledged herself a part of the great line of living and dead who go to make her husband's household.

In this new relationship, however, the newly-made wife is practically as much the servant of her mother-in-law as the wife of her husband. "A wife is taken to wait upon her mother-in-law," cries a supposedly filial son in a certain story. Should the girl prove unwilling to do this the husband proceeds to beat her and finally sends her home to her own parents, which marks the extremity of disgrace. Duty to parents and to ancestors comes legitimately before that to husband or wife. There is no "Therefore shall a man leave father and mother and cleave unto his wife" in the sacred law of ancestor-worship in China.

According to the law of the land there are seven just causes for putting away a wife. These are: (1) bad behaviour toward the husband's father and mother, (2) adultery, (3) jealousy, (4) garrulity, (5) theft, (6) disease, (7) barrenness. As will be seen, the obligations to the husband's parents come first, before all others.

The young wife is fortunate indeed, if she bear her husband a son. Her status in the home and in society is at once secured. But if the years bring no such blessing, hers is a sad fate. She must submit to the jeers and taunts of all. She is the victim of the whims and suggestions of every old sorceress and fortune-teller in the neighbourhood. In time, she must submit

to—in fact, is expected to assist her husband in securing—another wife to take her place in this imperative of raising up sons to the forefathers. As life goes on, if she be a woman of strong will, she not infrequently takes refuge in a temper which no one dare to molest. If of a weaker nature, then she is frequently the subject of endless taunts and sneers, a common drudge to the mother-in-law and servant to all, until natural death or suicide grant her grim release.

Effect Upon the Family.

In the West the word family means a man, his wife and their children. In China, the connotation is different. It stands, rather, for several men, each with one or many wives, and their children, also their own fathers and mothers, and probably their grandparents. Indeed, the ideal family is that of five generations under one roof. Above all these, the dead generations represented by the tablets in the guest-room reign supreme.

This thought even dominates the architecture of the home. It is a large rectangle with houses all around the walls within and a few built transversely as rungs in a ladder so as to divide the whole into two or more courts. Down by the gateway live the servants. In each ascending courtyard live the households arranged according to age or dignity. Highest up of all live the most aged and honoured, with the ancestors in their midst.

This also dominates the home policy. Scatter as the sons may about the towns and villages of the coun-

tryside, wander to other provinces or even at times abroad, still the home is largely the banking house for their funds. The hope is to increase the family estate and thus insure the perpetuity of the clan.

Some of this has doubtless its benefit. It at least aids needy members in times of trouble, gives clan-urge to diligence and makes each an agent for his relatives when they are out of work. But it reaps also its rewards in individual jealousies, family wrangles, questionable hygienics and moralities arising from crowded conditions and absent husbands, and especially in the domination of the aged and the ancestor over the middle-aged and youth, in the clan offspring. The ancestor is too often a semi-god, the aged grandparent the law-giver, and the clan-circle the limit of the horizon, in human responsibilities.

Effect Upon Society.

The effect of this family fealty is also seen in society. Each clan is bent especially upon its own preservation and aggrandizement, and consequently cares little for its neighbours. Indeed, there are frequent deadly feuds between these. This spirit vents itself in times of peace in endless recriminations and lawsuits. In times of revolution and unrest, such as we have seen in recent years, these furies burst forth and the rival clan is sought out, persecuted, looted or even destroyed root and branch. It also enters into politics, where one clan by wealth or official position seeks to crush a rival, and to this end collects endless cliques and prostrates justice.

Before the advent of Christianity, China had a few

public charities, such as almshouses, homes for the blind and orphanages; but these were the fruits of individuals anxious to lay up merit, or of Government necessity, rather than of a general thought of brotherhood. The sick fall by the wayside and usually, until their relatives hear of it, there has been no one to aid. One day a wounded man lay from dawn until mid-day in the street. He was but wounded in the knee and could have been saved, but when, at last, our Red Cross found him it was too late. He had bled to death. Some of this indifference is doubtless due to fear of devils and other complications, but much is the fruits of every clan for itself, its ancestors and posterity. "Am I my brother's keeper?" Yes, if he be really my blood brother, my kith and kin, but if he belong to another clan then, largely, the word is an euphemism.

Effect Upon the Nation.

In this respect, far-spreading effects are also seen. Until recent years, there was little real patriotism. The nearest approach to it was a feeling for the property and tombs of ancestors. A poster, for example, purposing to rouse the people to revolt, represents the authorities selling graves to foreigners. Men of other provinces are often looked upon as aliens. Even during the present struggle, Northern troops have been hissed out of the capital of the Western province and bitterly hated, although to an outsider their conduct appeared exemplary enough. Indeed, men of another country and village are often similarly rejected.

This whole thought system abets speculation. A

man may hold quite an honourable attitude to his own clan, but placed in public position "squeezes" unblushingly. What matter, so long as his own family gain in property and prosperity? From another standpoint, it perverts justice, judges being unwilling to punish a man who is an only son, or, at times, even to act as judge in cases of criminal dealings, lest they incur the vengeance of some dead powers of darkness by punishing their progeny.

International Effects.

Internationally, too, this thought has its fruits. The imperative for sons has so overpopulated the country that people must migrate. But, on the other hand, the system demands that they remain citizens of their own land, true to their own ancestors, sending all surplus funds home, and returning to be buried there and so supplied with the next world's necessities by their own clan. The result is, that no nation is anxious to receive them. They not only decrease wages to native workmen but unless Christianized, give little support to schools, churches, libraries, or public charities, as true citizens should. The result is that abroad, the Chinese are, possibly, the least welcome of settlers, although they are acknowledged to be capable, intelligent, industrious and patient. Not all of this is due to any one cause, but ancestor-worship is assuredly one of the chief sources from which it may be said to rise.

Indeed, should some reader feel called upon to discount the findings of this whole discussion it will still have to be conceded that the dead hand of the ancestor

has a big, and in the main, a baneful influence upon his peace-loving posterity. This is the more important, for from many angles it is correct to say that ancestor-worship is the *real* religion of the Chinese people.

V

PHILOSOPHICAL PRESUPPOSITIONS

IN our earlier studies we have sought to follow the Chinese mind in its simplest readings of the meaning of life, and to see some of the consequences as they appear today. They are the periods usually called Naturalism, Animism, and Ancestor Worship, common to many other nations, if indeed not in some measure to the whole human race. The disaster is that the masses in China have been so long in discarding these phases of thought, and are therefore still bound by their limitations. But China's scholars have had ample time for deeper reflection and have evolved systems of philosophy and ethics quite as surely as have other portions of the human race. Let us follow some of these profounder quests for reality.

The Primary Elements.

One of the earliest questions reflective men apparently ask is as to the stuff or substance out of which all things are made. Men see about them the animal, vegetable and mineral worlds, and as all seem to be inextricably bound together, they get inquisitive as to their composition, the material from which all come. Our own Western philosophy, which started with the Greeks or others on the west coast of Asia, had these

same questions. One said all was derived from water, another said all was from fire, and a third that all came from air. It is quite probable that the early Greeks received their impulse from farther east, namely, from the older civilization of Babylon. If so, it is not impossible that the Chinese may have had some similar source for their inspiration. At any rate, their answer was not widely different. They concluded there were five elements from which all things were derived. These five were water, fire, metal, wood and earth. The effect of this theory upon the Chinese thought and life will be better understood if left for a later study, being much affected by the speculations outlined below.

Primary Principles.

Speculation, it will be seen, did not end there. From some other native or foreign source came the observation that many of the phenomena of life are apparently found in pairs. Thus we have day and night, heat and cold, black and white, light and heavy, old and young, big and little, and others *ad infinitum*.

Secondly, these not only go in pairs, but seem to follow and mutually aid one another, or thirdly to be antagonistic, one the opposite of and destroying the other.

The Yin and Yang.

This apparently led Chinese thinkers to explain the generation of all things as the interaction of two principles, a sort of active and passive or a positive and a negative. For these they used two words which we

will need to learn at once. The active principle they called "Yang," the passive, "Yin." Under the Yang, or active, they naturally grouped all such phenomena as light, heat, the sun, the heavens, the masculine, the strong, the positive. Under the Yin they classed the opposites, as darkness, the moon, cold, the earth, the feminine, the weak, the negative.

Evolution and Revolution.

Watching again, especially perhaps, the processes of growth and decay, the coming and going of day and night, and the procession of the seasons, these early thinkers also discovered that phenomena apparently both evolve and revolve. Thus, in life, youth is followed by fullness of manhood, then old age and death, only to be followed by the birth and death of another generation. The sun rises in the mornings, to grow great at noon, then diminish, until midnight we have the climax of darkness, later to be followed by another march toward the dawn. Spring is followed by the heat of midsummer, to pass on again to autumn and midwinter with its cold, but this again is followed by another spring. Thus they concluded that all things go in great cycles, processes that revolve and evolve.

They explained this by saying that the Yang and the Yin alternate. For example, midnight or midwinter is the climax of the Yin, while midday or midsummer marks the triumph of the Yang. Between these extremes are, of course, all grades and degrees of commingling.



So it was in the explanation of the growth and decay

of animals, men and indeed all things in the universe, for do not all grow and decay? Even the five elements of which we have spoken were derived, it was thought, from these two active and passive principles, so that there was an active and a passive fire, and similarly of water, metal, wood and earth. All things were but the evolving and revolving, combining and disintegrating of the Yin and the Yang.

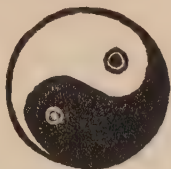
The Great Extreme, and the Unlimited.

As to the next natural question, namely, the source of these two, they concluded that originally the two were one. This one they spoke of as the "Great Extreme." It was a sort of chaos in which the Yin and the Yang were commingled in comparatively equal parts. It was the primitive world stuff, the great egg from which the universe has been hatched. There most of their thinkers seemed to have stopped; but others, pushing the question still further back, said the Great Extreme came in turn from "That-which-had-no-extreme," an Unlimited. By this, they were probably again following out their idea of the world going on as all things do in great cycles, that is first a chaos, then a cosmos, then a chaos again, to evolve into a cosmos, and so on evolving and revolving eternally, the beginning and end, both limitless.

Monism Depicted.

In attempting to picture these principles to themselves the early philosophers looked upon the Yang as being white and the Yin as black, and expressed this by circles of these colours, thus Yin , and Yang . Later they or their successors applied this to showing

how the two unlimited things commingled equally in the one Great Limited or Great Extreme and pictured it thus:



THE GREAT EXTREME.

Thus the outer circle shows that the two are really and originally one. The colouring suggests that the two principles are equally balanced, while the small alternating spots of black in the white and the white in the black, suggest that they commingle and change. Let us now turn, therefore, to this process of change, to the evolution of the universe from the Yin and the Yang. This has been to their thought, just a long, complex, yet harmonious process, a sort of permutations and combinations, and so may be expressed mathematically.

An Algebraical Progression.




The Yin and the Yang, we must remember, start with even quantities. Next these are doubled or algebraically squared. Then they are raised to the third power, then fourth, fifth, etc., of themselves, and so on *ad infinitum*, or until the cosmos comes to a climax and gradually becomes again chaos. Thus we can express this algebraically as follows, putting "a" for Yang and "b" for Yin: $(a+b)$, $(a+b)^2$, $(a+b)^3$, $(a+b)^4$, $(a+b)^5$, $(a+b)^6$, $(a+b)^7$, $(a+b)^8$, etc., etc.



The Chinese also used this method, only instead of our convenient old friends, "a" and "b" or "x" and "y," they used another simple device. They represented the Yang or the active principle as a straight, strong, unbroken line, and the Yin, the weaker passive principle, as a line of equal length but divided, thus, Yang —, and Yin ——. Similarly, we would write $(a+b)^2$ equals $(a^2+ab+ba+b^2)$. The Chinese wrote it quite ingeniously thus: — — — — omitting any signs of *plus* and calling them, not Yang², YangYin, YinYang, Yin², but The Great Yang, The Lesser Yin, The Lesser Yang and The Great Yin, according to the quantity and position of the two principles.






The Source of All Phenomena.

All that seems simple enough. We must remember, however, that to the Chinese mind this was not merely a mathematical problem. The process was actually producing a world and might be recognized amid various and widely diversified phenomena. These active-passive, or positive-negative principles could be traced (how, they do not tell us, but evidently by their active and passive, heat and cold, male and female and such like appearance) into specific physical, astronomical, psychological, physiological, ethical and even political phenomena. Thus: (Compare Meyer's *Chinese Readers' Manual*)

1. — The Great Yang is seen as the sun, heat, the mental disposition of people, the eyes, that which is first or greatest, and that which is Imperial.

2.  The Lesser Yin is seen as the planets, night, the bodily frame, the mouth, successive generations, usurping or belligerent rulers.
3.  The Lesser Yang is seen as the stars, daylight, the outward form, the nose, revolving motion, a rightful Prince.
4.  The Great Yin is seen as the moon, cold, the passions, the ears, that which unites, the Divine Sovereign.

Such interpretations seem somewhat vague and complicated and they naturally become more involved as the process advances. Let us try another, the next stage. This we might express as $(a+b)^3$ is equal to (writing the full sum) $a^3+a^2b+aba+ab^2+ba^2+bab+b^2a+b^3$. This in Chinese Symbols reads: (where  is "a" and  is "b")

If we number these descending from the active to the passive at zero we have: (where the Yang or long line is 1, 2, or 4 according as it is upper, middle or bottom line, and the Yin or broken lines are always 0)

7. 6. 5. 4. 3. 2. 1. 0.

Further Expansion.

This further gradual commingling of the two principles as they evolve, must, according to the theory, manifest itself in lavish phenomena. Thus: (Again compare Meyers)

0. is called the earth, exemplifies compliance or docility, also seen in the ox.

1. is named mountain, denotes arrest, standstill, revealed in the dog.
2. is water, the moon, clouds, rain, or streams, exemplifies sinking down, danger, the pig.
3. is the wind, is penetrating, and among animals is the bird.
4. is thunder has energy, mobility, and is seen in the dragon.
5. is fire, the sun, or lightning, shows brightness, and is seen as the pheasant.
6. is a lake, or water collected in a basin, is pleasant, satisfactory, the goat.
7. is the heaven, the sky, shows strength and is seen as the horse.

Ancient Charts.

These philosophers, moreover, wished to exemplify that the world in its growth not only evolved but revolved, and that all was due, not alone to a procession of the principles, but also to their interaction. With these thoughts in mind the permutations were arranged as follows:



THE TRIGRAMS.

According to Fuh Hsi (left) and King Wen (right).
 (Cf. Carus' *Chinese Philosophy*.)

The figure to the left is the older, and therefore considered the more orthodox. It will be noted (1) That the top is south. This is contrary to our Western custom which always presumes in charts that we are facing the north, and makes it the top. These ancients, however, made the Great Dipper, or, as they called it, the "Northern Bushel," the throne of the world, and so drew their charts on the presumption that we face south. Note next (2) that the Yin and the Yang symbols exactly balance. That denotes the constant harmony that prevails in the evolving-revolving world. Note also in passing (3) that if the opposite roman numerals are added the sum is always *seven*.

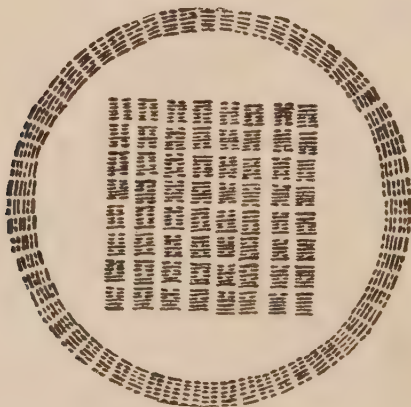
This latter requires a word of explanation. The Yin symbol (— —) is always zero in value. The Yang symbol (——) varies in value with its position. Just as explained we face south in viewing a chart, so in counting we should begin at the top. Thus the Yang in the highest row is equal to "one," in the second row "two," in the third row "four," etc. The individual diagrams, therefore, really equal the numbers we have affixed. So also each plus its opposite equals "seven," possibly another reason some Eastern nations consider that the perfect number. The second chart is simply another theory or arrangement, so need not be explained.

The Two Principles Progress to Highest Degrees.

The next step in the permutations would be, as stated, to raise the two principles to the fourth power, which would give us sixteen symbols, each made of

combinations of four strokes of the Yang and Yin, beginning this: ☰, etc. This would be followed by another series raising them to the fifth power, then to the sixth, and so on, as we say, to the *n*th or infinity. Indeed, some have, it is said, labouriously carried it out to the twenty-fourth power, when there would be 16,777,216 diagrams with combinations and complications which would entitle it to be, what it really is, the prince of Chinese puzzles.

The orthodox have, however, been satisfied with raising these two mysterious principles of Yin and Yang to the sixth power. This gives sixty-four diagrams. They may be written as a square block, representing, it is said, earth, or as a circle representing heaven. The following diagram combines the two:



THE SIXTY-FOUR DIAGRAMS.
(See Carus' *Chinese Philosophy*.)

Here again the opposite diagrams, called "Kwa," balance perfectly, a Yin on the one side being always met by a Yang on the other. This shows, as said, the harmony prevailing at all stages in the development of the world. The two opposites in this case, if added, always equal sixty-three, that is, the six Yin, being all zeros, equal nothing, while the six Yang equal 1, 2, 4, 8, 16, 32. This perfect balance no doubt served these philosophers as a proof that they had the diagrams properly arranged, and an undoubted key to the construction of the universe.

All this is comparatively simple. It is when they attempt to interpret these diagrams, that all becomes a sort of confusion worse confounded. Yet this is just what is attempted. Moreover, they have not been content to give interpretations to each of the sixty-four figures alone, but have affixed interpretations to each line of each figure, which in turn must be interpreted in the light of the whole and of many other circumstances. To understand this it will be necessary to turn for a time to trace the reputed history of the mystic Kwa or figures.

Origin in the Dragon Horse.

In no nation more than China has antiquity given authority, and this has been ascribed to the utmost in the case of the theories we have been discussing. They take us for their origin far back into mythical ages. Thus, in the dim dawn of Chinese tradition, about 2852 B. C., lived the first Emperor, Fuh Hsi. He was, it is said, successor to the divine beings who reigned during countless ages before human society was es-

tablished. He was the offspring of a miraculous conception by the inspiration of heaven. Born at Si Ngan, the capital of modern Shensi, he made his capital at Kaifung-fu in Honan. There he taught the people written language, hunting, fishing, cattle-raising, arranged the calendar, ordained marriages, organized clans, introduced family names, and invented stringed instruments. To assist him in all this, especially in his system of government, a "Dragon-Horse" rose from the waters of the Yellow River right at Fuh Hsi's feet, bearing upon its back a certain mystic chart. This is called the (Yellow) "River Plan" and is said to have been the original of the diagrams we have been describing.

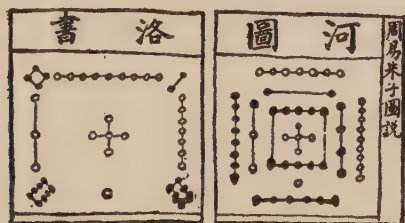
The Turtle Writings.

Almost six centuries later (B. C. 2205), lived another celebrated Emperor named Yü. His father had been employed by the great Emperor Shun to drain the land of vast stretches of water. The father failed, but Yü gave his whole heart to the work. So intent was he that he thrice passed his own door without turning in, though his wife and son called from within. He it was, tradition says, who drained the great province of Szechwan by cutting a passage through the now famous Wu Shan gorges. During these labours there appeared one day from the river Loh a tortoise bearing upon its body mysterious diagrams, an addition to those of the Dragon Horse. The interpretation enabled him then and during his later years as Emperor, to plan all things political and moral in keeping with the mind

of Heaven and so bring peace and prosperity to the people. This second system has been called the "Loh (River) Writings."

Later Diagrams of These.

What these two famous figures were, the history of the times did not reveal. It was not, some say, until the days of the Sung dynasty, a thousand years after the Christian era, that the philosophers of the day attempted to draw the diagrams. They represented them as follows:



(Right) The Loh Writing and (Left) the River Plan.
(See Carus' *Chinese Philosophy*.)

The story of the Dragon Horse and the Spirit Turtle may have marked the appearance of some unusual animals or are possibly additions of a later day, to give a divine sanction and settle all debate as to their truth. Chinese literature seems to show such fancies were of a later age. As to the diagrams themselves, they apparently go back to a very early time, and were probably at first simply a form of writing the figures and counting. Though there can be no proof that they were in the form

pictured above, they seem to have existed in some form as early as the days of the Emperor Yü of whom we have spoken, and his predecessors, the famous Emperors Yao and Shun (B. c. 2356-2205). Beyond that most Chinese history is mythical.

Attempted Solutions.

Be the origin of these figures when and what it may, they are certainly full of interest. They are apparently, in later history, an attempt to harmonize three things: (1) The two principles of Yin and Yang, the passive and active, rest and motion, as seen everywhere in nature; (2) The supposed five elements—water, fire, metal, wood, earth; (3) The endless evolving-revolving process of nature as seen in the systems of seeming permutations and combinations explained above, with number and harmony at the heart of things.

Thus the black circles are Yin and the white circles Yang. The five in the centre are the five elements, or, more strictly speaking, the five movements or "forms." So, though they in theory contain both motion and rest, inasmuch as they are chiefly active as seen in nature, they are represented as Yang. From these all things flow. All is in perfect harmony, as seen by the adding of opposites in the case of the Loh Writing, or subtracting the Yin and the Yang in the case of the River Map.

Interesting as they may be to us, or not, these diagrams have certainly fascinated, and that with fatalistic firmness, Chinese speculation, and become the

basis in the main of their material, moral and political thought.

Expansions by Emperor Wen.

Nearly eleven hundred years after the time of the Emperor Yü, these strange diagrams are again brought prominently into history. About 1200 B. C., a noble named Wen was thrown into prison by the tyrant Chow. The former, doubtless with ample time for reflection and every reason to be interested in his future, began the study of the two plans and the eight diagrams, cf. $(a+b)^3$, said to have come from Fuh Hsi and the great Yü. From these he not only read his own good fortune (for his son was later to overthrow the tyrant) but also expanded the eight to the sixty-four diagrams, cf. $(a+b)^6$, which we have studied above. Most important of all, he gave to each of the sixty-four an explanation, the basis of later education, speculation and divination.

Duke Chow's Supplements.

Naturally, the descendants of this King Wen laid great emphasis upon these forms, so one of his sons, Duke Chow, supplemented his father's interpretations by writing explanations to each line of the sixty-four diagrams, that is 6 times 64, or 384 expansions. Things were naturally becoming more complicated, but had highest authority and were later to form the basis of the far famous Book of Changes.

The Book of Changes.

Several hundred years later came Confucius (551 B. C.). Finding the times out of joint, he took to study and decided firmly in his own mind that the

salvation of the country lay in restoring the rites of the past. Here, then, were figures of highest authority and hoary antiquity. The two forms and the sixty-four diagrams with their permutations, combinations and comments in this way became a canonized book, one might almost say a Bible. Confucius gave it great reverence. He believed that "the (Yellow) river gave the plan and the Loh (river) the writing," though he says nothing about a Dragon Horse or a Spirit Turtle. He further la-ments to his disciples that in his day, "the phoenix does not come, the river sends forth no map." Indeed, he declared in his old age, after a lifelong study of the mysterious forms and their meanings, "If some years were added to my life, I would give fifty to the study of the Book of Changes, and then I might come to be without faults."

Confucian Comments.

To this book as it then existed, Confucius added his own elaborate comments. The title Yi, which as above is usually translated "Change," might also be translated "Permutations," for, as we have seen, it is the permutations and combinations of the Yin and the Yang through the five elements that is the heart of the system. As the centuries passed and the teachings of Confucius became for China almost what those of Christ are to Christendom, the place and power the Book of Changes naturally assumed were of supreme importance. You buy it today on the street in ten Chinese volumes of about two hundred pages each.

Occidental Interpretations.

The character of this abortive Book has been somewhat summarized by a writer quoted by Carus thus:

“What, then, is this famous Book of Changes? It is briefly this. From the continuous or bisected character of the diagrams (that is the Yin-Yang figures) their position at the bottom, in the middle or topmost, their mutual relation as opposed and separated, or coming together, or, from the body or form of the trigrams themselves, and further from the symbol or image of the trigrams, from the quality or virtue of the trigrams, sometimes from the difference of one hexagram as compared to another, a certain picture is developed, and a certain idea is deduced containing something like an oracle, that can be consulted by drawing lots, in order to obtain some warning fit for guidance in life or to solve some doubt. Such is the book according to the explanation of Confucius as handed down in the schools. . . . Since this book, as a reader of the original text will understand, has been employed for fortune-telling, one expects to gain by it the highest happiness of life, mysterious communication with spirits and occult knowledge of future events.”

Devices for Divination.

The place these strange volumes have occupied as an oracle for affairs great and small has much significance. As accessories to the Book of Changes for divining purposes, the ancients used a tortoise shell and stalks of milfoil. Fifty stalks were first chosen.

From these one was taken and placed in a holder in the centre of the table to be a symbol of the Great Extreme. In the spirit of supplication and with the whole attention fixed upon the thing to be divined, the remaining forty-nine were raised with both hands over the forehead. Here they were divided wholly by chance by the right hand, and that portion laid aside, save one selected and held between the little and ring finger of the left hand. The stalks of the left hand were now to be counted by eights. If, including the stalk held by the little finger, only one remained over, then the trigram indicated was (☰), if two (☶), if three (☱), if four (☲), if five (☴), if six (☵), if seven (☳), and if eight (☷). The process was then again repeated and gave another trigram which, being placed above the first, gave the hexagram, that is, some one of the sixty-four. It still remained to discover which particular line contained your destiny. This was done by again repeating the process as before, save that this time you divide by six. If the remainder was one, then your request was answered by the first line, counting from below, if two, then the second line, etc., for each of the six lines. (Cf. Carus.)

The hexagram and the particular line must now be sought out in the Book of Changes. Your question carefully considered in the light (or darkness) of the explanations and commentaries on the single line, of the hexagram as a whole, and of the half score more contingencies as explained in the extract quoted above, will edify (or mystify) you as to your inquiry

and leave you wise (or otherwise) as to your life's destiny.

Modern Methods.

The ancients also thought it necessary that you "wash your hands and mouth, clean your body, sit perfectly aright in a quiet room, and take hold of the sticks very reverently." Nowadays much of this seems unnecessary. You simply take three common cash in your hands, close them one over the other, in lieu of a tortoise shell, shake the cash and throw them out upon the table or ground. You note the way they fall, and then write lines one above the other; heads are Yang, tails Yin. This repeated will give the upper trigram for the hexagram. As to the particular line, you simply select any one you please. Then the Book is called in to act as oracle as of yore. The explanation will differ, of course, according to the ingenuity and imagination of your instructor.

The literati have been especially wedded to this form of divination. They have naturally readily accepted Confucius' estimate of its value. One of our teachers, who is now a Christian, claims he came to us through its results. His home is four days to the east of Chengtu. Being out of employment, a friend persuaded him to have his destiny revealed by the Book of Changes. The friend interpreted the line and the hexagram to mean that he was to "go west and south, not east or north." Despite this, he, having an offer of employment from the east, set out in that direction. On the road he met an old classmate who was bound for Chengtu, the capital. The latter immediately set

to work to persuade him to obey the oracle and come west. This he did and a few days later was recommended to us as a teacher. Naturally such experiences create great credence. If the result is good, it is a steadfast proof of the prescience and oracular power of the classic. If it fails why, of course, it was simply a wrong interpretation, or instructions were not implicitly obeyed.

Other Systems.

This is, moreover, the source of many other simpler systems. One of the most common is that seen daily in the temples. There the suppliant kneels to the idol, and has a bamboo tube containing many sticks or "lots," each of which is numbered, before him. He shakes the tube until one drops out. Then the priest throws a couple of short cone-shaped blocks, oval on one side and flat on the other, upon the temple floor. If both fall with the flat sides up that is a Yang sign. If both oval sides are up that is a Yin sign. As neither of these are lucky, the suppliant must each time shake again for a new number. Sooner or later the priest throws the blocks (called Kwa or diagrams, as in the Book of Changes) with one flat side facing up and the other down. That is the lucky sign, for the Yin and the Yang are properly harmonized. He now takes his lot, bows again to the idol, and goes off to another part of the temple where there are numbers of small drawers full of written fortunes. A printed fortune corresponding to his lot is given him, and after the payment of a few more cash he goes his way to unravel the riddle of his existence as best he may.

Thus has the philosophy of the ancients fallen into decrepitude, divination and delusion. The Yin and the Yang, as we shall see later, have become the warp and woof of much of China's civilization, and stagnation.

Tied by Tradition.

This is not saying that China has had no great thinkers—far from it. She has had splendid sons, who have sought again and again to solve the problems of life. Alas, they could apparently never quite free themselves from the fetters thus imposed by their forefathers. The seeming certainty that all originated in one, that the two principles and five elements sufficiently comprehended all, especially that subtle seduction of mathematics including odds and evens and other manipulations of semi-algebraic symbols seem to have woven a web from which there was little escape. Add to this, that soon after the days of Confucius, all was looked upon as holy, to doubt a single line heresy, and we will well understand how thorough were the bonds which have bound the thought of the nation.

Chu-fu-tze (1130-1200 A. D.) made a noble attempt and in much of his writings, according to Professor Bruce's interpretation, seems to have worked out a really idealistic basis of being and becoming. Unfortunately, however, for him and others of like sympathies, he has been slain in the house of his friends, namely, his professed followers who could only interpret him in terms of the traditions. The Yin and the Yang as active and passive with their monism in the

Great Extreme were concepts worthy of real conquests in civilization. They have been vanquished by the subtleties of mathematics and materialism ending in much divination and delusion.

VI

PHYSICS, PHYSIOLOGY, AND FUNG-SHUI

IF the principles of Yin and Yang may be spoken of as Chinese metaphysics, then the theory of the five elements may be considered their physics and chemistry. These have, however, as we shall see more fully, ramifications into physiologoy, phrenology, psycho-physics, astronomy, astrology, ethics, politics, etc., which have evidently rendered it bewitching to the mystic and equally bewildering to true progress. To trace more fully the story of the five elements is the purpose of this study.

The Five Elements or "Forms."

All things we have already seen, are, according to Chinese thought, composed of the five elements, water, fire, metal, wood and earth. The origin of this theory we have also seen dates far back to the dawn of Chinese history and may have been original. It may, on the contrary, have come to them through the Hindoos, who have a largely similar theory, or it may have come through other channels, from the ancient civilizations about the valley of the Euphrates, from whence similar theories probably found their way to the Asiatic Greeks and so to Europe. Such a hoary age has at any rate given the thought all the awe and authority of antiquity, and also ample

opportunity to weave itself into the web of Chinese civilization.

Active and Passive Principles.

These five elements are apparently the visible, tangible forms of those invisible, intangible forces, the Yang and the Yin, those active and passive, or positive and negative principles and powers which we have been discussing. Thus the five elements each contain both the Yin and the Yang. So we have a Yin-water and a Yang-water, a Yin-fire and a Yang-fire, a Yin-metal and a Yang-metal, a Yin-wood and a Yang-wood, a Yin-earth and a Yang-earth, that is, an active and a passive of each. As, however, these five elements are mostly manifest as activities, they are, as we have seen, spoken of as the five "forms," or "movements." The Chinese character which we translate as "element" being formed from the tracks of the right and left foot in walking. They are perhaps the active and passive "goings-on" in the phenomenal world.

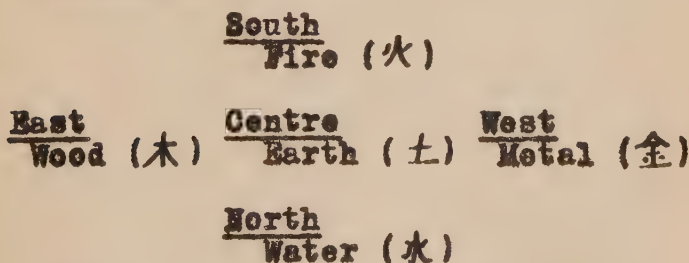
Mutually Creative and Destructive.

There exists among these forms a very important relationship which we have now to note. It is that the five elements are mutually constructive and destructive. As the Chinese characters say, they mutually "give birth to" or "create" and mutually "destroy" one another. Thus water destroys fire, fire destroys metals, metals destroy (divide or cut) wood, and wood destroys earth. This is readily shown in a chart by placing the mutually destructive elements opposite each other, where they naturally counteract each the

influence of the other and so produce balance of power. The same chart properly interpreted also shows their mutual ability to construct or nourish. Thus, metal when heated produces (liquid like) water, water nourishes wood, wood nourishes fire, and fire produces ashes or earth.

Relative Positions Depicted.

Now, the heat or fire of the world comes evidently from the south, which is the place where the fire is hottest. Therefore it would seem right to locate that element in the south, and naturally its opposite, water, in the north. In a similar way the springtime brings verdure as the sun rises more and more to the east, so the element wood is located there and its opposite, namely, metal, in the west. Earth is, of course, in the centre. These three considerations, therefore, namely, mutual construction and destruction and their location according to the points of the compass give the following diagram:



Resulting Groups of Fives in Phenomena.

Accordingly the five elements, though everywhere commingled, have their proper place, relations, and powers. From them come forth the phenomena we

see, and the Chinese, reasoning with a mathematical logic, have arranged many in endless groups of fives. Thus we have the five chief minerals: gold, silver, copper, lead and iron; the five grains: pulse, millet, hemp, corn and rice; the five kinds of fruits: peach, plum, apricot, chestnut and jujube; the five sacrificial beasts: the ox, goat, pig, the dog and the fowl; the five guardian mountains; the five lakes; the five supernatural creatures; the five virtues: benevolence, uprightness, propriety, knowledge and faith; the five blessings: longevity, riches, peacefulness, love of virtue, an end crowning life; the five degrees of mourning for parents, for grandparents, for brothers, for uncles, for distant relatives; the five forms of punishment (under Chow and Han dynasties): branding on the forehead, cutting off the nose, cutting off ears, hands or feet, castration and death. These and many others have more or less fanciful derivation from the five elements. This will be more readily understood as we seek the application in others more obvious. This leads us to inquire more minutely as to the natures, colours, etc., of these five elements.

The Nature of Each Element.

The nature of each is definitely stated. It is told us in one of the oldest of China's classics, the Book of History. In a section of the book called the Great Plan, are nine divisions for the guidance of the government of the nation. (The ancient plan of divination recorded in a previous study forms the seventh division.) The first division treats of the five elements, as follows:

"The nature of water is to soak and descend; of fire, to blaze and ascend; of wood, to be crooked or straight; of metal, to yield and change; of earth, to receive seeds and yield harvests."

From this description of their respective natures, it proceeds to define the taste of each: "That which soaks and descends becomes salty; that which blazes and ascends, becomes bitter; that which is now crooked and now straight, becomes sour; that which yields and changes, becomes acrid; and from seed-sowing and harvesting comes sweetness."

The Formation of the Five Colours.

The derivation of the five sounds is still less obvious. The formation of the five colours is, however, quite simple. The fire is, of course, red, and its opposite, water, is dark green. Wood is green-black and its opposite, metal, is white. Earth is yellow. (These five colours, it may be noted in passing, form the national republican flag of China today.) Seen in the clouds they have quite another significance. Black, the water colour, naturally betokens floods, red foretells warfare, and white, mourning, for the Chinese wear white, not black, at funerals. Green is ominous of plagues of creeping things, and yellow is the herald of violent winds.

Application to Physiology.

The relation of much of the above to life may seem rather remote. It becomes more intimate when the same theory is used to account for physiology, and prescribe medicine for various diseases. Thus the five chief organs of the body are the kidneys, the heart,

the lungs, the liver, and the spleen. Next by some strange factoring of colours, positions, tastes and powers, the kidneys are said to belong to the water element, the heart to fire, the lungs to metal, the liver to wood, and the spleen to earth. When the elements in these are all in perfect harmony there is health. When, however, any one or more becomes greatly increased or diminished in proportion to the rest, it is of course obvious that there must be a lack of balance, a state of civil war and disease or death to the patient.

Deductions as to Disease.

The first duty of the physician is, naturally, to locate the seat of the disaster, to see which one of the warring elements is too strong or too weak. This is readily done by feeling the pulse. That is not, however, the same process as with the Western doctor. The latter, watch in hand, counts the beats to discover the action of the heart. The Chinese physician feels the pulse of both the right and left wrists, and on each wrist distinguishes six main and several subordinate signs. Omitting the latter, the pulse is divided into, "inch," "barrier" and "foot," according as the pulse just below the bone of the thumb, the pulse crossing the wrist-bone, or the pulse below the wrist-bone is felt. Such a procedure gives to each wrist, three kinds. These next become twelve by distinguishing different varieties according as the pressure of the physician's finger is light or firm in each case.

Diagnosis.

As to the information obtained by this process, the

following table from Williams' *Middle Kingdom* gives the clue:

Left Wrist

Inch, lightly pressed, indicates the state of the small intestines.

Inch, heavily pressed, indicates the state of the heart.

Barrier, lightly pressed, indicates the state of the gall-bladder.

Barrier, heavily pressed, indicates the state of the liver.

Foot, lightly pressed, indicates the state of the bladder.

Foot, heavily pressed, indicates the state of the kidneys.

Right Wrist

Inch, lightly pressed, indicates the state of the large intestines.

Inch, heavily pressed, indicates the state of the lungs.

Barrier, lightly pressed, indicates the state of the stomach.

Barrier, heavily pressed, indicates the state of the spleen.

Foot, lightly pressed, indicates three supposed passages of the diaphragm.

Foot, heavily pressed, indicates gate of life (purely imaginary).

Prescriptions.

The organs and their surroundings properly diagnosed, the next thing is to prescribe for the patient. This will vary according as it is some weak organ to be strengthened, or some strong one to be repressed. Thus, if the heart is affected, there is either too much or too little heat. If too much, then some medicine containing the water element is necessary, for water, we saw, limits fire. If there is too little, then the

proper medicine must be one containing the wood element, as wood nourishes fire. A similar line of simple reasoning supplies other needs.

The Principle Applied to Pharmacy.

It must not be concluded that the medicine will be limited simply to water, fire, metal, wood and earth, as such. It is rather these elements as contained in things. The Chinese medical pharmacopœia comprises, according to one investigator, three hundred and fourteen vegetable, fifty mineral, and seventy-eight animal substances. The latter include snake skins, fossil-bones, silkworm and human secretions, moths, tiger's teeth, deer's horns, etc. An educated Chinese physician assures me he can distinguish the element in these in four ways, namely, by their colour, taste, shape, and smell. These bring us back again to the five colours, tastes, etc. Thus white, be it animal, vegetable, or mineral, denotes metal, red shows fire, yellow is earth, and so on. Similarly the salty taste, we saw, signified water; bitter, fire; and sour, wood. Shapes and smells give similar keys to the substance, which must be prescribed to save the patient.

Relation to the Five Senses.

The same solvent enters into an explanation of the senses with strange results. These are again controlled, it is believed, by the five elements. They are the five senses of smell, taste, sight, hearing and, not as we would say the sense of feeling, but that of thought. The corresponding organs are the nose, mouth, eyes, ears and heart, which again accommodate

themselves to the five elements, water, wood, metal, fire and earth.

Harmony must also obtain among these senses. For the nose, the essential is a "reverent" attitude, for the mouth propriety in speech, for the eyes clearness of vision, for the ears distinction in hearing, and for the heart or mind acumen in thinking. These attitudes, if followed, give the five graces of gravity, decorum, circumspection, discernment and wisdom. Then by some strange leap from worthy ways to weather which we of the Western world find it hard to follow, we read in the Great Plan of the Book of History: "Gravity in deportment causes rain, propriety sunshine, prudence heat, circumspection cold, and wisdom wind." An explanation of this strange intermingling of manners, morals and material forces may be somewhat clearer after we make a study of the famous doctrines of Fung-Shui. So we next turn to these further factors.

Fung-Shui.

The words "fung" and "shui" mean Wind and Water, and are chiefly applicable to the supposed effect of these elements on the grave and ghost of the dead. But the roots of the system lie deeper, and are to be found in theories of astronomy, astrology, animism and geomancy.

The Prototype of Earth Phenomena in the Heavens.

Possibly as an introduction to their thought we should again recall that all things come from Yin and Yang. Now the Yang is the Heaven and Lord, while the Earth is Yin and as it were receptive

lady. All things born of the Yin and Yang partake of the natures of both, but as the Yang is the stronger, more active, most things upon the earth are but a reflection or an offspring, so to speak, of the heavens. Thus, if we wish to find the origin of either animal, vegetable, mineral or man, we must first look to the heavens where we will find its prototype.

The Ten Heavenly Stems.

Now, there are in the heavens five prominent, ever-changing stars, which we Westerners call the planets. These were readily identified in China with the familiar five elements. Mercury was the Water-star, Mars the Fire-star, Venus the Metal-star, Jupiter the Wood-star, and Saturn the Earth-star. These were further looked upon as the pure essences of these elements or forces. Upon the earth they were seen as ten, for we must remember that each element has a Yin and Yang. Thus the Yin-water was identified as a brook and the Yang-water as great waves; Yin-fire was a lamp flame and Yang-fire was burning wood; Yin-metal was a kettle and Yang-metal military weapons; Yin-wood was the bamboo and Yang-wood the fir tree; Yin-earth was the plain and Yang-earth the hills. These ten, that is, the five elements each with its Yin and Yang divisions are known as the "heavenly stems" and form the first factor we must note in Fung-Shui.

The Twelve Earthly Branches.

The next factor again comes from the skies. There it was noted, as other nations have done, that the

stars may be grouped into clusters, and that these clusters resemble our animals. These, then, are again the prototypes and are represented upon the earth by the following: the rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey, dog, cock, pig. These twelve clusters, which are really the zodiacal signs, are spoken of as the "earth branches," and form the twelve periods into which each day is divided. These make a second factor in the theories of Fung-Shui.

Good and Evil Star Influences.

Another factor that must be considered is a special group of nine stars about the north pole. These include the seven we call the dipper and two others in the vicinity. Each has again relation to the five elements and is seen upon earth as some special form of mountain, hill or plain. The first is called the "Covetous Wolf," has wood as its prevailing element, and is represented by conical hills, with a mushroom-shaped outline. The second is called the "Great Door," belongs also to wood as its chief element and is represented by square-shaped hills. The third star is "Rank Preserved." It belongs to the earth element and manifests its influence in flat-topped, drum-shaped foothills. The fourth star is "Literary Windings," and belongs to water. It loves the shape of the snake seen moving with three or four coils to its body. The fifth star is "Purity and Uprightness." Its element is fire. It likes a lofty position, rugged heights and umbrella folds. The sixth is "Military Windings," and its element is metal. Its hills are round at the top and broad

at the base, like a bell or inverted saucepan. The seventh is "Breaker of the Phalanx," and belongs to metal. The normal shape is that of three round-headed cones but it has also four peculiar shapes. The eighth star is "Left Assistant," and is under the influence of metal. Its normal shape is that of a head with a cloth wrapped around it, high in front, low behind. The ninth is "Right Assistant." Its element is water. It loves flatness, especially where the hills break off and become plain. If asked why this special group of nine stars is thus singled out, the reply is that they form the residence of the ruler of the stars. Hence in keeping with this viewpoint, as formerly indicated, all maps face the south; so do all temples and official yamens. These nine stars, then, with their influences displayed among the mountains and hills, form a third factor in Fung-Shui.

Twenty-eight Constellations Control.

The twenty-eight constellations or apparent temporary residences of the sun and moon as they cross the heaven, come next. These are usually divided into four sevens, according to the four points of the compass. These four points are again related to the elements which, as we have seen, belong there with their colours, that is, green wood to the east, white metal to the west, black water to the north, and red fire to the south. From these by a fanciful interpretation they come to speak of the "Green Dragon" to the east, or left side as you face south; the "White Tiger" to the west or right side; the "Sombre Warrior" to the

north and the "Vermilion Bird" to the south. These four fanciful figures form a fourth factor affecting man upon earth.

Other Factors Affecting Life and Destiny.

Other factors are literally the "Wind and Water" and the Dragon. The first two, as explained, have given the system its name. They are more readily grasped by the popular fancy and as they come into special prominence at the time of the selection of graves, have forced themselves more upon the attention of the populace. Many other factors have been insinuated into the system by ingenious charlatans in search of gain, but these seven factors are their chief stock in store. They are certainly sufficient. To these the birth, marriage, business life and death of each of China's millions are vitally related and all must be interpreted in relation to these forces. Let us follow somewhat the applications.

Every man is then presumably subject to all these factors and their influences. They are looked upon as his Constructor and so his Controller. Sometimes they are simply spoken of as though they were forces. More frequently they are looked upon, as we saw in the discussion of Animism, as living, intelligent beings, capable of working weal or woe to the inhabitants of earth. Thus the five planets, as five old men, 'tis said, appeared at court in the days of Shun (B. C. 2211), and assisted him by their advice until he abdicated to the Great Yü. As to the stars, the common belief is still that they are the souls of men and sages of the past or the resi-

dences of such. These starry influences are, therefore, almost flesh of man's flesh and bone of his bone. They make him what he is. They are the heavenly ancestors to all his physical, mental and spiritual attributes.

The Horoscope.

Now, all these planets and stars have their regular times when they are in control of the skies. They are the spirits in charge, as it were, for the time. Some control the year, some the month, some the day and others the hours. They do this, moreover, by turns in regular order. The important thing, therefore, is to find out who were in charge at the time of a man's birth, and then the factors that compose him can be carefully calculated. This is not difficult. Each year, each month, each day, each hour, has one of the Heavenly Stems and Earth Branches in control. These go in pairs, so that there is a cycle of the twelve and ten every sixty years. The months, days and hours, as the case may be, are similarly distinguished.

The geomancer, therefore, when called in to decide some vital question, inquires as to the exact year, month, day and hour upon which his client was born. These are called a man's "Eight Characters," this is a heavenly stem and an earth branch for each period of time. Each of these eight has in turn its fixed element, one or more. It is then but a matter of manipulation having all the elements given, to reckon, making due allowance for cancellation or addition of powers by mutual destruction or construction, which

element is lacking and which is dominant in the individual's life.

Thus a friend's characters, for example, are:

Hour	Day	Month	Year
壬	癸	庚	己
子	未	午	卯

The top line represents the Heavenly Stems, the lower line the Earth Branches. The elements contained in these respective stems and branches are:

1. Water	1. Water	1. Metal	1. Earth (Stems)
1. Water	1. Earth	1. Fire	1. Wood (Branches)
	1. Fire	1. Earth	
	1. Wood		

Adding the elements together and placing them in the order of mutual destruction, we have, therefore:

3 Water, 2 Fire, 1 Metal, 2 Wood and 3 Earth. As the day is most important being Yang, and the heaven more important than the earth, we must begin with the water element, and by cancellation see which element predominates. Thus 3 of Water will cancel the 2 of Fire and leave 1 of Water, and no Fire. The 1 of metal will cancel 2 of Wood and leave 1 of Wood. The 1 of Wood will cancel the 3 Earth and leave 2 of Earth. Finally the 2 of Earth will cancel the 1 which remained of Water and leave 1 of Earth as a final remainder. Earth is, therefore, the predominating element in his composition. Unfortunately, his birth-

day element is Water, and as Earth constantly destroys Water, he has a lifelong lack of harmony and struggle before him.

How the Horoscope Hampers Marriage.

This will greatly affect his marriage. Thus he must not marry a maiden whose predominant element is Earth like his own, for that would increase the Earth element, and his birthday element of Water would be still more weakened. The penalty would be loss of vigour, decay and death. Nor must he marry one with a predominance of Fire, for Fire gives birth to Earth and would have equally disastrous results. He may marry one with a Metal element, for Earth produces Metal and so would weaken the Earth, or he might marry one with the Water element, for Earth destroys Water and so again would be lessened by expending the power.

His fiancée is, however, a Wood girl. Then the Wood can counteract the earth and harmony and posterity prevail in the home. It is sometimes said that maidens have an ingenious way of finding out prospective young men's eight characters and predominating elements, in China, and arranging their own nativity to exactly suit his. Still that is a dangerous proceeding. The penalty would be neither harmony nor offspring in such a home. You cannot permanently fool these fates. So, many an otherwise suitable union is declared impossible because of incompatible elements.

The same beliefs will affect his business or other career. He wishes to depart on important business.

First, the geomancer is consulted, and finding that his element is Earth and that the elements ruling the next days or month are the Earth or Fire element, he is warned not to attempt it until the next week or month, or it may be a year. Indeed, he may even be required to change his business. The Earth being too strong, he should possibly give up farming or, to avoid the Fire element, give up the making of fire-crackers or being a cook. It will be better to go into selling fruit where Water abounds, or start a wood-yard. Thus experience, aptitude and opportunity are sacrificed to a supposed element.

The Positions of Graves.

Most imperative of all, perhaps, these beliefs enter into the burial of the dead. The relation of the dead to the living we have discussed in a former chapter, but must now note the paramount importance of the body being placed in a grave where the surrounding elements will mutually nourish, not destroy or even disturb the dead body. If the body suffers, woe be to the descendants. Their doom is sure. To avert such a calamity all the factors of Fung-Shui are employed to the utmost. The heavenly stems and earthly branches are brought in to determine the deceased's eight characters, and from this, his dominating element. Next the geomancer must scan the horizon and range the country far and wide (if sufficient funds are forthcoming) to ascertain by a study of the mountains and plains in the district just which of the nine stars and five planets control the various formations. This will give him the elements in control of different sections

on the landscape. Should, for example, the dead man's predominating element be Earth, as supposed above, then the grave must not be near or face a spot where the Fire or Earth elements, as seen in a study of the mountains, predominate. These factors satisfactorily disposed of, it must be also arranged that the Green Dragon always to his left, is higher than the White Tiger to his right, or the latter would work disaster. The Wind must also be watched, especially that from the north, which would give birth to white ants, destroy the coffin and disturb the dead. Wind from a hollow near by will also enter the grave and cause consternation. To keep out these fatal winds, therefore, a mound is frequently erected of a horseshoe shape surrounding the grave on all sides save a small opening at the foot or south. South winds bring prosperity, so are welcomed.

The Dragon in the Watercourses.

Very carefully also to be noted is the dragon as seen in the watercourses. In general, water seen running toward a grave brings with it good fortune. Its departure, however, must be hidden, otherwise the good fortune would depart as rapidly as it came. So the geomancer, or as he is called, "Yin-Yang" teacher, works out the possibilities in great detail. He places his compass in the centre of the grave with its needle (as is done in a Chinese compass) pointing south. On the outside of the compass are marked the twelve earthly branches. These occupy the directions, north, south, east, west and two intervening points between each.

"If there is a bend in the course of the water, or a junction of two streams on the north," to quote Dr. Edkins, "then the posterity of the occupant of the grave will be thieves if poor, and robbed if rich. If on the northeast, they will die young, be left as widows, or men without children. At the next division they will be greatly subject to disease. If directly east, then posterity will be vagabonds. Rebellious and disobedient offspring would be the result of a stream at the next point and snakes growing in the tomb the point nearest south. A stream directly south would surely cause descendants to lead licentious lives."

The good luck points of the compass need only be mentioned. They are different forms of long life, posterity, riches and honour.

The Fatal Fruitage of the Five Element Theory.

Such, in outline, is the story of the Chinese theory of the five elements and their fatal fruitage. Though some of the details given may seem tedious, they are trifling compared with the combinations and complications cunningly spun out by the craftiness of charlatans. Thus they delight in details of effects upon the elder brother or on the younger brother and other relatives of the deceased; to speak of the hosts and guests among the hills and mountains; and to raise many complex cross-currents as to health, wealth and posterity not considered in this sketch. Lawsuits, heartburnings, perpetual uncertainties are the results.

Foremost, however, of the fruitage is the feeling of Fate. The world and human life are in the clutches and control of the elements. Man is born with fixed

proportions of these in his constitution. They are the factors in his destiny, his luck, his "moving elements" for good or bad, and what more can be said or done? He can but hope to avoid meeting certain adverse elements lest a worse fate come upon him. It is thus an easy matter to become indifferent and callous to the worst conditions of life. It is simply a matter of destiny,—why struggle? Each man's life has been fixed by superior powers. When fate wills it, you will rise; when the times are out of joint, just drift with the tide. At best, it conduces to content and cheerfulness under adverse conditions, catching again at some wisp of hope held out by another ingenious geomancer. At its worst, it means sluggishness, sullenness, stagnation, remorse and even suicide. Such is the story of another of the currents of China's culture.

VII

TAOIST TRADITIONS AND THAUMATURGY

WE have seen that the Chinese theory of things is a system that revolves and evolves.

There is a constant process going on and this process assumes many more or less permanent forms as it proceeds. It is possible, therefore, to lay stress upon the process or upon the apparently perfect forms, upon the music itself or upon the notes which roughly represent its harmonies. In broad outline this has happened in Chinese thought. The result has been Taoism and Confucianism. It is possible, of course, to draw this line of cleavage too fine. Naturally there are many cross-currents of thought. But in the main it may be said that Confucius stressed the forms of development and hoped by them to fashion the stream. Lao-tze, the reputed founder of Taoism, emphasized the process itself, and sought to hear and heed the great harmonies and discords of his world. The system of Confucius we will consider in a later chapter. It is with Lao-tze we wish to think now. Let us first meet the man and his times.

Lao-tze, Founder of Taoism.

To do this we must go back to a time almost six hundred years before the Christian era. These were feudal days in China. Some five hundred years earlier

still the Chow dynasty had ushered in what are ever regarded as the golden days of Chinese history, when the great King Wu and his brother Duke Chow ruled the land. These had ruled by divine right of real leadership. But alas, for the license and lethargy bred of luxury, their descendants too often proved weaklings, dependent upon the worth of a past prestige. The power gradually passed into the hands of their great vassals, who held independent sway in some thirteen small states. Jealousies, strife, greed, weakness, war were everywhere rampant. It was a decadent age. All things were out of joint. Might was right. The feudal princes fought and revelled. The people wrought and suffered.

During these unhappy times there is said to have lived at the capital city of the Empire an aged philosopher named Li (604—? B. C.). Tradition says he was the Keeper of the Records of the Imperial Court. As to his earlier life, little is known though much is narrated as legend. It is said that he was born of a star, that he came forth from his mother's left side, and that at birth his head was white and his countenance that of an aged man. From this latter circumstance, he derived his name of Lao Tze (*i. e.*, Old Child).

The Philosophy of Inaction.

Be his childhood as it may, his later years led him to ponder deeply as to the mysteries of life. He drank long draughts from the wells of wisdom of the past. Indeed, he seems to have pierced below the superficial and fatal simplicity of the plausible mathematics

which was ready, as we have seen, to solve all by simple divisions of forces by twos, eights, sixty-fours, etc. He went back rather to the great original unity of things and dreamed of an all-unfolding, a coming to perfection and then a retreating again according to a Supreme Order. This ordered process he came to speak of as the "Tao," that is, the Road or Way of the World. As this Way progressed or declined, so man and all things waxed or waned with it. To struggle against it was useless. It was manifestly the highest wisdom and duty of man to seek this Way and live in accordance with it. This was man's "Teh," that is, his Virtue or Wisdom. These two words, then, "Tao" and "Teh," the *Way* of the World, and the *Wisdom* or *Virtue* of Man, were the two shibboleths of his system.

It was a natural corollary that he should teach that at times at least men should not struggle. Even to seek to reform a decadent age was useless. What foolishness to writhe and work, recklessly striving to thwart the Way of the World! It is well enough to dream of better days and have every faith that they will return. But man must be patient and bide the proper time. Lao-tze has, therefore, another great word. It is INACTIVITY. He was no permanent pessimist. Nor was he fully a fatalist. He was rather in a sense an opportunist who believed that man should live near to nature's heart, and that so doing was the surest way to live in tune with things. Know the Way of the World! Live in keeping with it! Be patient! Do no more! Wait! Time will tell! When

that time comes all will be well for the heart of things is steadfast!

Tao, the Supreme Law.

The following quotations from his utterances will further bring out the old philosopher's attitude towards his times and life in general:

"There is something chaotic yet complete, which existed before Heaven and Earth. Oh, how still it is, and formless, standing alone without changing, reaching everywhere without suffering harm. It must be regarded as the Mother of the Universe. Its name I know not. To designate it, I call it Tao. Endeavouring to describe it, I call it great. It passes on; passing on, it becomes remote; having become remote, it returns. . . . In the universe there are four powers, of which the sovereign is one. Man takes his law from the earth. The earth takes its law from the Heaven. Heaven takes its law from Tao, but the law of Tao is its own spontaneity." "What is true of the world process as a whole is true of each factor that goes to its composition. Man's chief end, therefore, is to know the laws of the world and live in accord therewith. All things alike do their work and then we see them subside. When they have reached their bloom each returns to its origin. Returning to their origin means rest of fulfilment or destiny. This reversion is an eternal law. To know that law is to be enlightened. Not to know it is misery and calamity. He who knows the eternal law is liberal-minded, he is just. Being just, he is kingly. Being kingly, he is akin to Heaven. Being akin to Heaven, he possesses Tao. Possessed of

Tao, he endures forever. Though his body perish, yet he suffers no harm."

Man Should Submit.

The absence of all bluster, the deep, smooth strength of this soul of things appealed to Lao-tze profoundly in his day of strife, and he urges: "The Great Way is very smooth, but the people love the by-paths. If we had sufficient knowledge to walk in the great way, what we would most fear would be boastful display." Therefore, "Temper your sharpness, disentangle your ideas, moderate your brilliancy, live in harmony with your age. This is being in conformity with the principles of Tao. Such a man is impervious alike to favour and disgrace, to benefits and injuries, to honour and contempt. And therefore he is esteemed above all mankind."

In his eagerness to combat the endless selfish squabbling of his age, he possibly over-emphasized his thesis, when he declared for complete passivity, utter inaction: "Who is there that can make muddy water clear? But if allowed to remain still, it will gradually become clear of itself. . . . A violent wind does not outlast the morning. A squall of rain does not outlast the day. Such is the course of Nature. And if Nature herself cannot sustain her efforts long, how much less can man! "

"The Empire has ever been won by letting things take their course. He who must always be doing is unfit to obtain the Empire." Therefore:

"Keep the mouth shut, close the gateways of sense, and as long as you live you will have no

trouble. . . . Practise inaction, occupy yourself with doing nothing."

Our Western War-lords, however, worshippers of Woden and Nietzsche, today, might well learn from this old sage of Sinim:

"He who serves a ruler of men in harmony with Tao will not subdue the Empire by force of arms. Such a course is wont to bring retribution in its train. . . . The good man wins a victory and then stops. He will not go on to acts of violence. Winning, he boasteth not. He will not triumph. He shows no arrogance. He wins because he cannot choose. After his victory he will not be overbearing."

Lao-tze Rebukes Confucius.

Confucius, in the flush of his youthful schemes for reform, one day visited the aged sage in the capital. Lao-tze's reputed conversation at that time will further illustrate his teachings and the difference in standpoint of the two men. The young man, following, as he deemed, the examples of the ancients, urged that injury should be met by justice.

"Not so," said the elder, "but recompense injury with kindness."

"With what, then, will you recompense kindness? (Should we not) recompense injury with justice (*i. e.*, punishment), and kindness with kindness?" argued Confucius.

"The good I would meet with goodness," replied the older philosopher. "The not-good I would also meet with goodness, for thus would I actualize goodness. The faithful I would meet with faith. The not-

faithful would I also meet with faith, for thus would I actualize faith."

To Confucius, still urging the ways of the ancients, Lao-tze further replied: "Lord, those of whom you speak, the men and their homes, I suppose have altogether rotted away. Their words only are still extant. Moreover, if a sage finds his time, he rises. If he does not find his time, he wanders about like a pung plane (which grows on the sand and is carried about by the wind). I have heard that a wise merchant hides (his treasure) deeply, as if (his house) were empty. A sage of perfect virtue gives himself the appearance of being simple-minded.

"Give up your proud spirit, your many wishes, your external appearance, with your exaggerated plans. These are of no advantage to the sage's person. This is what I have to communicate to you, sir. That is all."

The Tao-teh Chin.

Lest Lao-tze's quietist naturalism and ultimate optimism should be interpreted too far as selfish and pessimistic fatalism we quote further:

"The highest virtue is not (intentionally) virtuous, and on this account it is (deserving of the name) virtue. The lower sort of virtue is (anxious) not (to be) wanting in virtue, and therefore is not (true) virtue. The highest virtue does nothing, and therefore does not trust to (or rest on) any action. Virtue of the inferior kind (anxiously) acts and trusts to action."

Lao-tze living out his theory, 'tis said, finally gave up his position at court and decided to leave China for the west. Crossing a pass in the mountains, he was

persuaded by the keeper, himself a philosopher, to commit his teachings to writing. This, tradition says, he did, calling his treatise, as might be conjectured, the Book of Tao and Teh; or, as it is usually translated, the Book of Reason and Virtue. Then he left for the west and was heard of no more.

Chwang-tze.

One of his greatest and truest disciples was the brilliant Chwang-tze, who lived a couple of hundred years later. He taught:

“The way of heaven is not to act, and therein and thereby to be the most honoured of all things. The way of men is to act and so to be involved in trouble.”

It is narrated of Chwang-tze that, true to his teachings, he forbade his friends to give his corpse interment, saying:

“I will have heaven and earth for my sarcophagus. The sun and moon shall be the insignia when I lie in state, and all creation shall be mourners at my funeral.”

When his relatives further remonstrated, saying that the birds of the air would tear his corpse, he replied:

“What matters that? Above there are the birds of the air, and below there are the worms and the ants. If you rob the one to feed the other, what injustice is there done? ”

Later Misinterpreters.

But it has been the fate of Lao-tze, as of many another philosopher, to be misunderstood and misinter-

preted. He has been distorted, despoiled, slain in the house of his friends. His protest by withdrawal from public affairs led others to urge the hermit life. His quietism was interpreted too much as a doctrine of *laissez-faire*. His wish to live wholly in keeping with the Way of the World led to a superficial investigation of nature. A rude alchemy, search for the transmutation of metals, the elixir of life, and divination and incorporeity then followed in later centuries. Today, Taoism has degenerated into little more than a system of magic words and mummeries, charms and chants to fight demons, and its priests into credulous charlatans who foretell and forestall future calamities. We can trace these but briefly.

Alchemy and Transformations.

It seemed to some but a natural sequence to Lao-tze's emphasis upon the Way of the World that they should seek more the secrets of nature. Be it logical or accidental, the records show that especially during the days of the Great Han dynasty, B. C. 206-A. D. 220, hundreds of those professing to be the disciples of the old philosopher found their way out into the hills and caves of the earth, and sought by investigation, meditation, alchemy, purification, physical exercises and various potents to transmute nature at will and free themselves from the trammels of the flesh. A record of a few of these would-be disciples will show us more clearly their aims and pretensions than many abstract statements. (Cf. Mayer's *Chinese Readers' Manual*.)

Hsu-sun's mother dreamed that a phoenix dropped

a pearl into her palm. It was the sign of an exceptional birth, but in early days the youth showed no unusual traits. One day he shot a fawn and was so moved by the distress of the creature's mother, as she licked its lifeless body, that he broke his bow and began to study. Later he showered blessings upon the people by healing diseases with occult preparations, subduing noxious reptiles and assisting the needy by the gold which he possessed the power of transmuting from inferior metals. At one place he caused water to gush from a rock, at another he conferred perpetual security on a devout believer by painting a pine on the walls of his dwelling. At length, when one hundred and thirty-six years of age, he was caught up to heaven with all his family, even the dogs and poultry of the house sharing in the ascension.

Hu-kung, the Old Man of the Pot, also gave large sums to the poor from the money received for miraculous cures. He was accustomed at night to disappear from mortal view. His retreat was a mystery to all, until a man spying from an upper window found that it was the magician's practice to withdraw at sunset to the interior of a hollow gourd which hung suspended from a door-post.

Tieh-kwai Hsien-sen, the Man with the Iron Staff (his real name was Li), is said to have been instructed by Lao-tze himself, who at times descended to earth and at other times called his pupil up to heaven. On one occasion, when about to mount on high at his patron's bidding, the pupil, before departing in spirit to voyage through the air, left a disciple of his own

to watch over his body, with the command that if, after seven days had expired he had not returned, his body might be dismissed into space. Unfortunately, during the sixth day the watcher was called away to attend the death-bed of his mother. Li, returning at the end of the seventh, found his body had disappeared. At that very moment, however, a beggar was just dying, so the returning spirit entered the body of the lame and crooked beggar. In this shape the philosopher continued his existence, supporting his halting footsteps with an iron staff.

Hwang Chu-pin, at the age of fifteen, led his flocks into the mountain. Entering a cave, he remained there for more than forty years. His brother one day met a wandering priest who said to him, "There is a shepherd lad among the mountains." Concluding that this was his long-lost relative, he made search and discovered his brother seated in a cave surrounded by blocks of white stone. On being questioned as to the whereabouts of his sheep the recluse uttered a sound, and the blocks of stone became at once transformed into vast flocks of living sheep.

Chang-kwoh led an erratic life, performing wonderful feats of necromancy. His constant companion was a white mule, which carried him thousands of miles in a day, and which, when he halted, he folded up and hid in his wallet. When he again required its services he squirted water upon it with his mouth and the beast suddenly resumed its former size. The emperor summoned him to court, but the message had scarce reached him when, so the Taoists

assert, he entered on immortality without suffering bodily dissolution.

Hien Yuan-tsi appeared in the time of the Tang dynasty (A. D. 847). He was then reputed to be many centuries old, though he still retained the blooming appearance of youth. When he wandered in mountain solitudes in search of drugs, the fiercest beasts of the forest attended his footsteps to guard him from harm. With the herbs he gathered he wrought many marvelous cures. His cruse of medicine was inexhaustible and he had the gift of appearing in many places at once. Summoned before the emperor, he was mocked by one of the court ladies. Suddenly he caused her to be transformed from a lovely damsel of sixteen into a bent and wrinkled old hag. On her entreating pardon he caused her to return to her former shape.

Methods of Acquiring Magic Powers.

These illustrations will suffice to show the power over nature which these devotees of Taoism claimed, and are to this day reputed to have possessed. How, according to their assertion, are such powers attained? It embraced moral, physical, medical, and magic elements. Let us illustrate again:

Kwang Cheng-tze appears to have emphasized the moral side. He urged the ancient emperor Hwang Ti to cultivate complete serenity of mind and tranquillity of body, to disregard external sensations, to contemn worldly knowledge and pursuits and to withdraw himself from worldly joys and sorrows. By this means the mortal frame would be sublimated into a perpetual longevity.

Hsu-yiu illustrates the same tendency. He was once offered an imperial position. Lest this should influence his worldly ambition, he is said to have washed out his ears. He was accustomed to drink, from the hollow of his hand, the water of a brook that ran by his hermitage. A friend gave him a gourd which at times produced a sound pleasing to his senses, so he threw it away to prevent all contamination.

Others again secured the secret directly from nature. Thus Han Wu had a famous vase in his palace to catch the dew. He hoped by drinking this to attain immortality, but the experiment seemed to have failed.

Some were more successful and succeeded in securing magic powers by eating the powder of mother of pearl. A very common lotion was made from the jade stone and is called in alchemy the Jade Beverage. According to the prescription, from the mountains producing jade stone a liquid flows, which ten thousand years after issuing from the rocks, becomes congealed into a substance as clear as crystal. If to this be added an appropriate herb it again becomes liquid and a draught of it confers the gift of living for a thousand years. Another concoction of this will give the power of incorporeality and of soaring through the air.

The Philosopher's Stone.

The most prized and noted of these magic powers was the Elixir of Gold. This was the famous Philosopher's Stone which was able to produce gold from baser metals and to confer the gift of immortality. This was a common belief in China a few hundred years after Lao-tze's time, that is, about 300-100 B. C. Indeed, it

is possible that the Arabs received the idea from China and through them it spread to Europe, where it produced such men as Bombastus Theophrastus Paracelsus many centuries later. The basis of the elixir was usually cinnabar, that is, red sulphuret of mercury. The primitive alchemists found it easy, evidently, by a little heat to drive off the sulphur and collect the mysterious globules of mercury, which readily gave the idea of the transmutability of all metals.

This was further used as the outer elixir to accompany an inner preparation of mental and moral process whereby the body became freed from all impurity of earth and worthy of admission among the ranks of the genii. It would seem a simple process thus to secure such mystic powers, but before anyone is tempted to make the trial it should be added that other prescriptions declare that eight metals are required, and further that there must be some mysterious "nine revolutions" and "seven returnings." In encouragement, however, it may be said that the results are very definite. Thus the divine elixir of nine revolutions causes those who swallow it to be transformed into white cranes. The drug, moreover, produced by the seven returnings and nine revolutions, if one half a potion be swallowed, confers perpetual longevity on earth, whilst the entire quantity gives at once the power of ascending on high among the genii.

After all this it will be easily understood that Li Shao-chuin, one of the earliest adepts in alchemy, was readily believed when he declared at the court of Emperor Han Wu: "I know how to harden snow and

change it into white silver. I know how cannabar transforms its nature and passes into yellow gold. I can rein the flying dragon and visit the extremities of earth. I can bestride the hoary crane and soar above the nine degrees of heaven."

VIII

TAOIST DEITIES AND DEMONS

FROM the foregoing it will be readily seen where Taoism secures its gods. It naturally worships these ancient mystics, who, it is claimed, became Immortals and are still able to ramble at will through the universe, aiding whom they will. This is especially true of the "Eight Immortals," deified, it is said, in the Mongol dynasty, and who are supposed to be unusually powerful and compliant, appearing frequently on earth.

Some of these worthies we have already mentioned. The feats of others are in a similar vein. Thus Lu Tung-ping, while holding office as a magistrate, received instruction in the secrets of alchemy at the hand of an immortal who lived over a thousand years before. Lu, influenced by Buddhism, expressed an ardent desire to convert his fellowmen to the true belief. He was exposed accordingly to ten temptations, all of which he overcame. Thereupon he was invested with the formulas of magic and a sword of supernatural power, with which he traversed the empire slaying dragons and ridding the earth of divers kinds of evil. He is especially worshipped today by the barbers.

Lao-tze Worshipped.

Lao-tze, of course, is also worshipped. He is given,

naturally, the highest seat in the pantheon, on an equality with two other "Pure Ones." Indeed, he is now said to have had many incarnations before he appeared on earth during the Chow dynasty. Some works even aver that he is the incarnation of the Great Original Principle of the World. This is sometimes shown in temples by placing a figure of his former self to his right, represented as a very aged and high-browed man, and behind and about him the mystic symbols of the eight diagrams and even the spots said to have been seen by Fuh Hsi on the Dragon-Horse.

Innumerable Minor Gods.

This tendency to deify the forces of nature is seen by the creation of Five Old Men, that is the five planets. These, as previously explained, are said to have appeared at court in the tenth year of the famous Emperor Shun, B. C. 2255, and to have assisted him by counsels until his abdication many years later. The sun, moon and stars are also similarly deified. Some of these latter form the gods of rain, fire, thunder, etc., so often seen.

To these must be added the deification of heroes and other characters in history, some real, some fictitious. In the great province of Szechwan one of the most famous of these is Li-pin, who is said to have constructed, about the third century B. C., the great irrigation system which makes the province so remarkably productive. As Chwan Chu, the Lord of the Streams, he is worshipped all over the province of Szechwan and elsewhere in China. His temple at Kwanhsien, now alas! largely destroyed by fire, where the river first

divides, is said to have been the finest in China, and especially in August was thronged with worshippers bringing their thanks and petitions for a bountiful harvest. Prolonged theatricals were also given before him at that time and other honours showered upon him.

But the list of Taoist gods seems practically inexhaustible. Each trade, such as carpenters, masons, barbers, tailors, etc., has its special presiding spirit. There are gods of wealth, of medicine, of the kitchen; gods of horses, cows, sheep, snakes, grasshoppers; groups of gods, such as the Forty Masters; the Twenty-five Gods who prevent murder, robbery, fornication, falsehood, drunkenness—five to each; then there are the six gods of lice, the goddess of fornication, the god of manure, star gods, good and evil; and many animals such as the tiger and crane who carry immortals, the goat which heals diseases of all sorts by rubbing its image, the dog that ate a part of the immortal elixir, and the hare which mixes the potion under a willow-tree in the moon. Only Kiang Tai-kung, who, it is said, was caught up and secured at the Kuen Len mountains a list of the gods and their various duties, could enumerate them all. (Cf. Du-Bose, *Dragon, Image and Demon*.)

The Pearly Emperor.

We must, however, before leaving this division, mention the chief god of all. One would naturally suppose that this would be Lao-tze, but this is not the case. It is the great Pearly Emperor. Lao-tze, himself, with the other two Pure Ones, whom he is said to have

created, sits back in perpetual peace and entrusts all government to the Pearly Emperor, who is thus the active ruler of all things in heaven and earth. According to tradition, the Spiritually Precious, the second of the Three Pure Ones, blew his breath upon his jade sceptre, which changed into a human being and entered the body of a queen. When the young prince born later came to rule, he took all the gold of the treasury and gave alms. He soon resigned his royal estate and became a hermit for one hundred years. The next two hundred, he spent in philanthropic arts. Then he became a pupil of the Spiritually Precious and later a humble immortal, till, upon his thousandth birthday, he was made god of heaven, earth and men. History, however, says he was a man named Chang, a magician, to whom an emperor in the T'ang dynasty gave the title of Pearly Emperor. As his popularity has grown the people have gradually given him his present exalted name and place.

The Pearly Emperor has naturally his courtiers. He has thirty-six ministers and two chief assistants, one of whom has three heads and six arms, the other, four heads and eight arms. The chief minister is Tsung-chih, whose chief assistants are the snake and the turtle, always seen by his side or at his feet. He was a most precocious youth. At ten he understood the classics in one glance. At fifteen he left home, going to the Snowy Mountains to become a hermit, but could not endure the cold. On his return home he met an old woman grinding a crowbar. He asked what she was doing?

"Oh, I'm grinding this crowbar into a needle," she replied.

"But how can you accomplish such an arduous undertaking?"

"Oh, one can do anything with patience," she answered as she continued her work.

He continued his struggles, and after forty-nine years longer in the hills became an immortal, and secured his present position.

Attaining Immortality.

We have seen, so far, something of how the Taoist system arose in a doctrine of opportunism living in keeping with the Way of the World. This we saw developed into a crude study of nature and ramified into alchemy and a quest for a form of immortality, which, in turn, has largely given to Taoism its pantheon. It was this quest for immortality or incorporeality, then, that for centuries in the palmiest days of Taoism became its ruling passion. It is, after all, a great human quest with a special development. We have described only one of its roads. In its later development it had, at least, five. These vary, naturally, according to the degree of "immortality," attained through magic lotions, physical exercises and self-culture.

With the magic lotions we have already dealt sufficiently. The physical exercise consisted usually in the simple process of inhaling more breath than one exhaled. Self-culture in turn meant the freeing of the mind from all forms of evil desires. One prescription reads: "When the passions are perfect one will desire

no evil, when the breath is perfected one will desire no food, when the spirit is perfected one will desire no sleep, when all three are perfected one attains to incorporeal immortality."

Another system which also speaks of three precious things in the process denotes them as the fecundating fluid, the breath and the saliva. The first is to be drawn upward, the second is to be inhaled more than exhaled, the third is to be swallowed. The first unites gradually with the breath, these with the saliva and all three form an invisible spiritual child within the body of the man. This immaterial child grows larger and larger, slowly finding its way along the individual's spine to the head. Then it may gradually gain power to go out of the body and return again at will to its home. It must, however, in these earlier stages, be very carefully protected when out on these initial flights, as it is liable to be devoured by devils. When still later this spiritual child becomes as large as the original body of the person who has given it birth, it can leave its home at pleasure, travelling where it will. Eventually the human body is wholly discarded and, according to its degree of attainment, it joins one of the various orders of celestials.

The Five Degrees of Immortals.

As already noted, there are five kinds or grades of these immortals. Let us study them more fully. First, there are the demon immortals. These are the disembodied spirits of those who have died in the ordinary way, having lived evil lives and made no pretense or effort at attaining immortality. They find no resting-

place in the abodes either of man or of immortals. They are denied alike metempsychosis and eternal bliss. Thus they wander about the world, sometimes singly, sometimes in plundering bands, a constant menace to mankind. Here, doubtless, Taoism has been largely following Buddhism, and has provided a hell for such, but only the worst are imprisoned there. The legions of others ramble about the world doing all manner of depredation.

Demon Immortals.

They are, however, by hypothesis, subject to the gods, and the priests, who have authority from the gods. But, like the robbers and wicked in the land of the living, they have many ways of evading the hand of other-world justice. Indeed, the gods frequently employ them as agents to punish individuals who despise, deny or defy the power of their celestial sovereignty. This, as we shall see later, places great power in the hands of the priests, who are, as it were, the lawyers who alone can make matters right with the courts above. The first emperor of the Min dynasty, himself an ex-priest, fearing that the tens of thousands slain in the bloody revolution which he headed might return a hungry horde to haunt his newly-founded dynasty, ordered three feasts a year for them, in April, August and November. Later, these feasts were made to include all "orphan spirits," that is, those having no posterity in the land of the living. At such times the priests, to feed these, take a bowl of rice and throw it out grain by grain. This may seem meagre food for such needy myriads, but it

is readily explained that each grain becomes multiplied indefinitely in the other world. The throats of the spirits, too, it must be understood, are small like a hair. Indeed, only the chanting of prayers by the priests enlarges them sufficiently to allow the spirits to swallow, readily, the tiny grains flicked forth with finger and thumb for their sustenance.

Demon New Year.

From the first to the fifteenth of the seventh moon is one of the great feast-times for these devils or disembodied spirits. Just as the first to the fifteenth of the first moon, that is New Year holidays, is the great time of rejoicing in the land of the living, so the corresponding time just half a year later, the beginning of midsummer, is a time of feasting in the land of darkness. Then all the demons in hell, however hideous, are apparently let loose for a season. At this time the people in the land of light make special preparations, and before every door piles of cash-paper and gold and silver sycee are burned, thus sending over presumably potential millions in money. The temples are also crowded and thousands of dollars' worth of paper is consumed, all, of course, to be turned into real gold, silver and copper cash in the world of darkness, and appease the greedy, hungry demons. Who would dare to defy their power, or risk their wrath by withholding his contribution? And who knows but he, himself, will be such a shade some day?

Human Immortals.

The second kind of genii includes those of the human

kind. They are the souls of men who have succeeded in freeing themselves from infirmities of the flesh and perturbation of spirit. After death they go to live in the land of shades. This, we have seen, is just a duplicate of the land of the living. It has presumably all the eighteen provinces, their former-type rulers, such as viceroys, prefects and county magistrates. It has also a swarm of yamen runners, just as on earth, who are ever seeking to grind the faces of the poor and unwary. For their support these dwellers in the shade land are ever dependent upon the living. This, we have also seen, has a profound effect upon ancestor worship which as we have already stated is, in many ways, truly the real religion of China.

The Third Degree.

The third stage consists of those who have attained to immortality while in this present world, but not to the higher degrees. They are free, as described above, to leave the body of flesh and wander at will upon the earth. They usually live among the mountains in solitude and splendour. There are, for example, what are known as the Ten Cave Heavens, supposed to be great caves in some of the sacred mountains of China. There, these genii congregate and pass their days freed from the flesh, its limitations and its lusts. The fifth of these Cave Heavens, we are assured, is at Kwanhsien, at the head of the ancient irrigation system of the province of Szechwan.

Deified Genii.

Those of the fourth degree are deified genii. These have bidden farewell to earth, and have departed to

roam among the islands of the blessed. There are, at least, three of these famous islands. They are said to be located somewhere in the Pacific, away to the east of China's coast-line. One island, Ying Chow, we are informed, is over one thousand miles square. The sesame, upon which the genii feed, grows there. From a great jade rock flows a spring resembling wine. One draught of this gives eternal life. Another island has shores strewn with gems whos lustre nourishes the genii there. In the reign of the celebrated First Emperor, 250 B. C., an expedition was sent in search of these islands. It was composed of a large troop of young men and maidens and is said to have reached the shores of the islands, but a strong wind drove it back.

Celestial Gods.

Those of the fifth degree are celestial gods. They have attained to consummate purity and perpetual life in their heaven. There they inhabit the nine degrees of heaven. These are sometimes represented as rising in circles high above the earth. At other times, they are identified with the palaces of the famous Western Royal Mother. She lives in the Kuen Len Mountains to the west of China and is at the head of troops of genii. Here is located a lake of gems, and a peach-tree the fruit of which confers the gift of immortality. There the "four great rivers" take their rise. Around the base of the mountain-chain flow the blue river, the white river, the red river and the black river. Report says their abode has walls piled in nine-fold graduations to a height of "eleven thousand miles, one hun-

dred and fourteen paces, two feet and six inches." Within the vast enclosure grow trees and grain. These include various jade trees, trees of pearls and the tree of immortality. The grains are sesame and coriander, which genii use instead of the ordinary foods of mortals. There are also twelve wondrous towers built of the five coloured jade stones.

The Western Royal Mother.

In this fairy region the Western Royal Mother has at times entertained even Emperors and other regal personages, summoning them to her presence by means of her two azure-winged bird-messengers. Here, too, comes, at stated periods, her husband, Duke Wood, who rules as Lord King of the East, as she does Queen of the West.

This search for transmutation and attainment to the ranks of the genii is rarely found today. The phrases, 'tis true, are still with us, and one hears much of "long life that ne'er grows old" and the magic medicine which gives incorporeity. Indeed, some may still be met searching such medicine in the mountains, but it is a rare thing to find a really philosophical follower who by purity, breathing, physical exercises and magic lotions hopes to attain to the ranks of the immortals.

The Taoism of today may be largely summed up in four factors, namely, gods, demons, people and priests. Of the gods we have already spoken sufficiently. They comprise, as seen, beings innumerable, in origin, animal, vegetable, mineral, historical and imaginary men, heroes and personified princi-

ples, all, presumably, organized and subordinated in endless ranks and functions to the great Ruler, the Pearly Emperor.

Demons.

The demons, too, are endless in number. They may appear suddenly in any place, singly, or in pairs, dozens, droves or myriads, and are constantly preying upon humanity. At times they come employed by the gods to punish mankind. More frequently they are working their own nefarious wills. Thus there is ever an intermittent war between the world of men in the land of light and this world of demons from the land of shades. They, in the darkness, can readily see us and all our movements. We cannot recognize even their presence till the attack is launched. For this they use with impunity diseases, plagues, pains, boils, blindness, winds, fires, floods, thunderbolts, drought, in short any and all of the ills and trials to which humanity may be subjected. Is it strange that the masses of mankind in China live in constant fear of offending these hordes of heartless enemies? Wretched humanity that they are, who shall free them from the thralldom of such tormentors? Is there, then, no hope? The answer is, the priesthood.

As the heavens are above the earth, as the Yang is above the Yin, so the gods are above the demons and can, if they will, control them. Could every afflicted one go personally to a god and seek aid, that would indeed be a simple matter. But there seems to be no such short method of approach to officials in the land of either light or darkness in the Orient. You must

know definitely who the responsible official is, where to approach him, what clothing to wear, what language to use, what fees are to be paid, when your case will probably be heard, what underlings must be bought over and endless other subsidiary matters. This is just the peculiar province of the priest. He is an active agent of the gods, is perfectly familiar with all the forms of pleading and court ceremonies so that he can not only reach the presence of the power desired, but almost command that power at will. For the priest gets his power from the Taoist Pope, and the latter is the Emperor of all the Earth in ruling the affairs of demons, quite as the Emperor of China is (or was) for men. Each in his own sphere is equally the representative of heaven upon earth.

The Taoist Popes.

Tradition would have us trace this peculiar power of these Taoist popes far back into early history. The son of the builder of the great wall, the unfortunate Second Emperor (221-209 B. C.), was a weakling. He was easily overthrown by the House of Han. One of the chief counsellors of the latter, in their triumph, was Chang-liang. He, however, refused to accept either office or honours on the ascension of the new dynasty, saying simply that since with "three inches of tongue" he had attained the dignity of counsellor to his sovereign, he desired no further glory. The secret of his wisdom lay in a mysterious book received, one day, from an old man whose sandal he had returned. Chang, therefore, retired to pursue further

the doctrines there learned, and to seek the path of the genii.

The attainment of pontifical glory was, however, denied him, being reserved for his reputed descendant of the eighth generation, one Chang Tao-ling, also known as Chang Tien-si, that is Chang, the Preceptor of Heaven, later to be styled the first of the Taoist popes. This descendant is said to have mastered the doctrines of Lao-tze at the age of seven and to have soon become familiar with the philosophy of divination. Refusing all offers of official position, he early retired to the mountains of the far Western province of Szechwan. Here he lived at the famous Chin-chen mountain and cave, not far from Kwanhsien, the source of the great irrigation system of the province. Here, also, he devoted himself anew to the study of alchemy and to cultivating the virtues of purity and mental abstraction. Thanks to instruction conveyed in a mystic treatise supernaturally received from the hands of Lao-tze himself, he secured the elixir of life. He did not swallow it at once, however, but journeying far eastward to the Dragon-tiger mountains in the province of Kiang-si, lived to the ripe old age of one hundred and twenty-three. Finally, he swallowed the magic lotion and ascended to the heavens to enjoy the bliss of immortality.

Later generations have crowned him as the head of Taoism on earth. His soul is said to descend, generation by generation, to one of his descendants, who is thus his successor. Large tracts of land have been granted the family, and there among the hills they have

lived in semi-royal state. The present pope cannot, as did the first pope, leave his body and fly at will all over the earth and even up to heaven into the presence of the Pearly Emperor. But he still retains his renowned ancestors' seals of office, his magic sword and his right to write charms which subdue demons, monsters and evil-star influences in heaven, earth or hell. These powers this pope-potentate can, of course, in turn bequeath in measure to all Taoist priests and others who come to him and properly and persuasively seek his aid. The advent of the Republic has considerably curtailed this power, yet thousands of the priesthood from all parts of the land still seek out this mystic spot in the mountains or wherever the pope is found and, returning to their temples, live armed for life with seals, swords and charms which cast out all manner of creatures of darkness and incidentally bring in the necessary cash to their possessors.

Charms.

The charms themselves naturally ape decrees of emperors. They are made up of ordinary characters, usually greatly distorted or symbolized, with, at times, the image of a god depicted above and his signature below. They are thus mandates from the Pearly Emperor or other high authority to demons, to flee at pain of punishment or death from the spot or person they are troubling. Written upon royal (yellow) paper with, if possible, an official pen or pencil, they are to be properly hung over beds, doorways, bridges, worn about the person, burned, or stewed and eaten, accord-

ing to the instructions of the initiated priest or possessor. If such do not bring positive and timely results, then there is always the rather more expensive but naturally more efficacious way of calling in a corps of priests who will with their swords and charms and incantations work on diligently for days, until the demons or their presumed victim or his funds have departed.

The Buddhists, too, have their charms. Indeed, it is often impossible to say which charms are Buddhist and which Taoist. But the Buddhist priest usually keeps more strictly to his temple and waits for invitation. Not so, many of the Taoists; being less in respect than their Buddhist confrères, they do not hesitate to canvass for custom.

The Priests a Menace.

Readily recognized by their wide-brimmed crownless hats, through which the hair, done up as a top-knot, protrudes, these wanderers may be met in city, town, or far-scattered country by-paths, visiting from house to house, selling charms and seeking openings. Even were this all, the danger would be serious enough, as they are a constant source of superstition. But they do much more. They are the source also of widespread stories, all looking to the stirring-up of unrest and uncertainty and thus the increase of their wretched trade. To this end not only are rumours started, to be rehearsed and enlarged by ever-increasing hearsay, but placards are actually printed and posted or scattered broadcast upon susceptible human soil. Following is a sample of such literature. It is a strange mixture of

Buddhism and Taoism, and illustrates how these two religions are often almost inextricably commingled today. It is introduced by three mystic characters, to show its high authority, and is entitled: "Words That Save!"

A Priestly Proclamation.

"The holy god Kwan-ti (god of war) has himself written that during the present year one-seventh of the people will die. This report of the plagues that are about to sweep over the earth has moved to deep concern the Goddess of Mercy, and a way is hereby given whereby people may avert calamity. Those who distribute one of these notices will avoid the calamity due to fall upon one person. Those who distribute ten of these notices will avert the calamities due to fall upon ten persons. Those who distribute one hundred of these notices will avert the calamities due to fall upon one hundred persons. People who see these mystic characters and fail to distribute them will afterwards die through vomiting blood. These charmed characters have been written in Peking by the Hon. Tung of Nanking, and sent to every province and city.

"Those who disbelieve these words will wait and see. Those who believe will find that during the eighth and ninth months people will die without number. Later, in the tenth month, the hens will desist from cackling and the dogs from barking (that is, these animals, which usually are so brave as to try to frighten off demons at night, will be overawed), and at midnight there will be heard the ceaseless call of goblins

issuing from all quarters. By all means, answer them not, lest calamity overtake you.

"Later, at noon on the ninth day of the moon, the god of plague will descend on the earth, and search out good and evil men. The good will receive blessing, while the evil will be overtaken by calamity. Those who on the first and fifteenth of the moon practise vegetarianism, chant the Buddhist classics and perform good works may obviate all punishment for wickedness and be at peace. The holy gods have also prescribed a medicine, viz., Chai-hu $\frac{1}{2}$ oz., and raw ginger, three pieces to be boiled together and drunk as tea. In addition, take cinnabar and with it write these three magic characters and post them on the outside of the door. All who see these should cherish them in their hearts and by no means regard them as heedless words.

Ten Woes.

Then follow the Ten Woes:

"Woe I. The gods are restless. Woe II. Shantung province is ill at ease. Woe III. Disastrous floods will visit the western provinces. Woe IV. Wolves will appear in all parts. Woe V. Disorder reigns in the province of Kiangsi. Woe VI. Half the population are about to die. Woes VII and VIII. Unfit for translation. Woe IX. The roads are devoid of pedestrians. Woe X. Trouble is in store for the year. Paste these characters outside the door."

With this Proclamation we may close our study of Taoism. Started by a traditional lover of harmony, who thought to live near to Nature's heart, later gener-

ations of its adherents have drifted into pantheism and polytheism and in these later days into pandemonism. The present contribution of Taoism is well told as above—"Midnight—there will be heard the ceaseless call of goblins, issuing from all quarters."

IX

CONFUCIAN SOURCES AND SAGE

BETWEEN three and five thousand years ago, men were already thinking high and holy thoughts in Eastern Asia. The era began a thousand years before Abram came forth from Ur of the Chaldees. It had closed almost a thousand years before our ancestors in Western Europe entered the records of written history. It contains a unique creative period and one which the Chinese people once believed marked the climax of their greatness. It has been to them for centuries the golden age, the time of times when Heaven sent down special revelations to men, sages ruled with infallible wisdom, and righteousness, utmost peace and prosperity prevailed among the people of the Celestial Land.

Three Traditional Emperors.

The era commences with Fuh-hsi (B. C. 2852), who is credited with teaching the people hunting, fishing, and the rearing of animals. He also ordained marriage, organized clans, introduced family names and invented stringed musical instruments. The secret of his greatness is declared to be found in the revelation given through the eight diagrams (concerning which we have written in an earlier portion of this work), brought to him on the back of a dragon horse rising

from the Yellow River. This sage ruler reigned one hundred and fourteen years.

His successor was Shen-lung, the patron of agriculture. He planted the five kinds of grain, and invented the plough. He also tested all kinds of plants for medical use, and opened markets for the interchange of goods.

Then, after an interval, comes Hwang-ti (B. C. 2697), the Yellow Ruler. His works are many. He taught the people writing, dyeing, the making of boats, and the use of the compass, using the latter to guide his soldiers to battle in a dense fog. He cast metal as money, yoked cattle and harnessed horses, and had his wife teach the people the rearing of silkworms and the weaving of garments. He is also said to have mapped the country, divided it into provinces and even subdivided all into sections of nine plots, eight for the people and a central one for the government. Works on ancient medicine date from his reign, and here we have the first record of a temple built for the worship of God. Today, however, he is possibly best remembered as the originator of the sixty-year cycle, according to which the Chinese have reckoned time. Indeed, there was an attempt made, at the time of the revolution, to have all Chinese reckoning date from his age.

Seven of China's Statesmen Sages.

These three great emperors and their times are, however, usually looked upon, even by scholarly Chinese, as largely traditional—as an attempt to trace the origin of things. It is when we come to the times of the great rulers, Yao (B. C. 2356-2255), Shun (B. C.

2255-2205) and Yü (B. C. 2205-2198), that fact supersedes fiction, and Chinese history truly begins. These, with such successors as King Tang, first of the Shang dynasty, (B. C. 1766-1122) and King Wen, King Wu and Duke Chow, founders of the Chow dynasty (B. C. 1122-255), are the high names in Chinese history and the heroes of its golden age. Their words and deeds fill the ancient book known as the *Shu Chin*, or Book of History. We cannot interpret better their age than by allowing that record to speak for them:

The Emperor Yao.

"In reference to the Emperor Yao, it is said, that he was exceedingly worthy, pious and intelligent. His actions and thoughts were well composed, sincere, courteous and yielding. [Thus his family] reflected their virtues in equal degree upon all the people of the empire, and this extended from his own people to the various neighbouring states. [His own son proving unworthy] he resigned his throne to Shun, [a poor but filial farmer boy] to whom he gave his two daughters in marriage."

The Emperor Shun.

"Regarding Shun, it is said, that he was in all respects an embodiment of the glory of Yao: profoundly wise, accomplished, brilliant, adaptable, reverential, sincere and righteous, by which modesty and virtue he came into recognition, and was appointed to office.

"In five years he made one inspection of the territories, and the host of chiefs had audience on four occasions to make report and declaration verbally. Shun intelligently examined their merits, and gave

carriages and robes to those of distinction. He gave orders respecting criminal punishments and banishments, modifying these, and directed that the whip should be used for punishing officers, the birch rod for students, and regulated fines. Inadvertence and misfortune he ordered to be forgiven, but that the incorrigible offender should be punished to the extreme.

“ ‘Be kind to the far-off and utilize those that are near,’ he said. ‘Be kind to the virtuous, faithful to the just, and eradicate the perverted man. Then even the barbarians will lead one another into submission to you.’ ”

History further records of this ancient worthy that he had a board hung up before his palace gate upon which anyone might inform or memorialize him, and a drum which they might beat in appeal for justice. He is also said to have instituted triennial examinations for promotion or dismissal. Shun, as did Yao before him, considering his son unfit for rule, set him aside and chose in his stead as his successor one Yü, having the latter well trained and tested before his death.

The Emperor Yü.

Yü therefore succeeded Shun, but first waited three years to see if the people preferred the latter's son. The following conversation between Shun and Yü reveals well the thought of these worthies:

“When a prince feels the responsibility of his position,” said the great Yü, “and when a minister is affected with the obligation of his office, the government will be just, and the people will be virtuously disposed.”

"Undoubtedly," replied the Emperor Shun. "In fact, if you could carry out this excellent doctrine, there would be no merit hidden away in the wilderness with neglected worthies, and all districts would be at peace. But it is necessary to have regard to all, giving up your own objects for the purpose of attending to the needs of others, and refraining from the oppression of the poor and wretched. Only the Emperor Yao could do this."

"Oh, your majesty," Yü continued, "take into consideration that good government consists in nourishing the people, and that all virtue is in good government. Advance virtue, increase commodities, promote generation, and create union."

"True," replied the Emperor. "The ground being tilled, Heaven will complete the work."

"By punishment you aim at the cessation of punishment. The people are brought into accord by moderation."

"The Kingdom being in want and misery, the revenues come to an end forever. Thereby from the mouth may proceed goodwill or the taking up of arms."

"Only virtue can compel Heaven, and there is no distance to which it cannot reach. Fulness is predisposed to reduction, and humility to increase. This is the way of Heaven."

Of the great Yü it is further related that he hung up five different instruments before his palace gate, that all might command his attention in case of injustice, that during one meal he was ten times interrupted, and that while washing he had three times to bundle

up his hair in order to relieve the people. One, I-ti, the inventor of sweet spirits, was banished because Yü considered drink a danger to coming generations. He wept over criminals, and had money cast to redeem children sold by their parents for want of food.

To these praiseworthy and practical sentiments might be added those of Yü's noted minister Yih: "Make use of the talented and do not hearken to the voice of the traducer. Root out the wicked without hesitation. Do not contravene the right in order to gain the plaudits of the people, and yet do not oppose the people in order to indulge your own desires. Be neither indifferent nor incapable, and the barbarians on all sides will acknowledge your sovereignty."

The Tyrant Chie.

The great Yü, following the example of his predecessors, is said to have also wished to set aside his son, and to appoint this minister Yih as his successor. For some reason not fully explained, however, the people chose the son, and thus the principle of hereditary government ensued. For a time all went well, the rulers keeping faith with their fathers and their people. But in a little more than four hundred years, the court was the scene of utter sin and crime. The then reigning Emperor Chie was a slave to wine and women. For one of his wives he built a chamber of precious stones, ivory porticoes, marble terraces, and a jade bed. He revelled in luxurious music, mountains of meat, and a lake of wine whereon boats moved and three thousand persons drank like cattle at the beating of a drum. Later he even built a night palace where male and

female lived promiscuously. Thus engrossed in vice he rarely attended to state affairs, and rebellions arose throughout the land. It was inevitable that this (the Shia) dynasty should end.

Emperor Tang of the Shang Dynasty.

A new dynasty, the Shang (B. C. 1766-1122) was ushered in by the Emperor Tang. On his accession his minister Chung presented the following apologetic for the action of his master in dethroning the tyrant:

"The ruler of Shia confounded virtue, and the people were affected with misery and wretchedness. Heaven, therefore, conferred on our King (Tang) the courage and wisdom necessary to establish a correct standard for the several states, and to continue Yü's anciently practised regulations, and that because he has followed the old established maxims and reverently obeyed the decrees of Heaven.

"Let the King not be too familiar with music and women, nor store up wealth and taxes. Let him but deal with the people as with himself, and in correcting wrongs let him not be sparing.

"I have heard that it is said: 'He who can find for himself an instructor will prevail, but he who accounts others as his inferiors will be wiped out. A good borrower will have much wealth, while the self-user will be reduced.'

King Tang himself, in his announcement, spoke thus:

"Imperial Supreme Heaven has conferred on these, the lower people, the path of moderation, so that they have preserved the invariable dictates of Nature. But

a ruler is necessary to enable them peacefully to continue in the path of righteousness. Do you, my people, all be righteous, and I shall not dare to disclaim you. Should error rest upon my own person, I shall not presume to exonerate myself, but will submit to the judgment of the Supreme Will."

For six hundred and forty-four years this dynasty ran its course, with monarchs wicked, worthless or worthy according as they forsook or followed these high ideals. One of the worthy we find addressing his people as follows:

"Of old my predecessor, King Tang, having toiled for your fathers and ancestors, rendered you collectively my cherished people. But if you have evil thoughts in your minds, my predecessors, who comforted your ancestors and your forefathers, and fathers themselves, will cut off and reject you, and will not redeem you from destruction."

Of one of the worthless, we read that an old minister of state banished him for three years to mourn and meditate at the tomb of his great ancestor Tang, until he might learn righteousness.

Of one of the wicked, it is reported, that he had an image made, calling it the Spirit of Heaven. A man had at times to personify it playing chess. When losing, the unfortunate was executed, a bag filled with his blood and hung up. Then the Emperor shot arrows at it, saying that he was shooting Heaven.

The Tyrant Cheo-sin.

There were days when the kings walked not in the ways of their fathers, and again the destruction of the

dynasty drew near. It came in the days of one Cheo-sin. He added to the extravagances and immoralities of the last of the Shia dynasty, the utmost cruelties. Men were forced to carry red-hot irons, and climb a smooth, greased brass column so as to fall into a coal-fire underneath. Ministers who remonstrated were pickled or ground into mincemeat. Pi-kan, who persisted in exhortations to good, had his heart cut out and examined to see if it had the proverbial Seven Openings of the sage.

The Famous Chow Dynasty.

The famous Chow Dynasty (1122-255 B. C.) followed. We can give space but to a few sayings of the great King Wen, King Wu and Duke Chow, father, son and statesman who introduced the new régime.

"My people induced young men to delight in the produce of the earth, for their hearts were good," King Wen said. "They attentively listened to their fathers' abiding instructions, so small and great virtues were with these young people one and the same thing.

"The ancients have a proverb which says: 'Men should not use water as a mirror, but should take mankind as such.'"

"Heaven's views may be known from our people's views, and Heaven's decisions from the decision of our people." (*Vox populi, vox Dei.*)

Chronicles of Duke Chow.

Duke Chow thus points out a secret of discord: "Let our ruler observe that among the lower people, the parents strenuously bestir themselves in husbandry. But their children, not knowing the diffi-

culties of such work, indulge in leisure, and after acquiring loose language, become dissolute, or despisers of their parents, saying, 'These old folks know not what knowledge is.'

"The decrees of Heaven are no easy matter, and the will of Heaven is difficult to determine."

Such are some of the doings and doctrines of those early days of China's history. We have quoted them at some length, for they were later to become chief among the Sacred Scriptures of her scholars and rulers. Did space permit, we should also quote from the Book of Poetry, the Book of Rites, and the Book of Change, as these also formed the sources from which Confucius drew his information and ideals. But these Books of History quoted probably influenced him most profoundly. His influence, in turn, has made them mirror a Golden Age. No books of Kings and Chronicles have therefore ever borne more weight with a nation's destiny. This was mainly due to the work of the great Sage. We turn to trace his history.

Confucius, the Statesman Sage.

Kung-fu-tze, that is, the statesman-philosopher Kung, latinized by the early Jesuit missionaries as "Confucius," was born in 551 B. C., in the district of Chang-ping (prosperous plain) in the small state of Lu, part of what is now modern Shangtung, a province of northeastern China. His father, we are told, was a military officer, a man of unusual strength and stature. Nine daughters are said to have been born to him by a first wife and a crippled son by a concubine. In advanced years, he still longed for a strong son and

heir. Accordingly, when over seventy, he married the youngest of three sisters of the Yen family. The new alliance was gladdened by the arrival of a boy-baby, whom they named Kiu, in consequence of the "hill-like" protuberance on his forehead. Such, briefly, is the birth-story of the future sage.

A loving tradition has woven many strange tales about his mother and his own early days, as has been the case with others. We may, with profit, pass by these myths for the more wonderful record of his real life. Of his youth little is known. His father died when he was but three; but his mother seems to have given him the best education possible in his day, namely, the study of his nation's history, poetry, philosophy and music. Thus "he grew in stature and in wisdom" under her loving guidance.

At nineteen he married and the following year a little son was born whom they called "Kung-li," that is, "Kung the carp," in honour of a present of such fish from the ruler of his native state.

The Commencement of His Official Career.

About this period, he engaged in official duties as controller of public granaries, probably his first public position. It is at this time, also, that we find him surrounded by a school of young men, who enrolled themselves as his pupils, and fellow students of the words and ways of the ancients. This union of study, teaching, and public service was to be his life work. His rise, however, in official rank was not rapid. At fifty, he was still but the magistrate of a town. However, the foundations of his future successes were well laid.

By applying his principles he is said to have wrought a marvellous reformation in the manners of the people. The ruler of his native state, Duke Din, raised him to the position of Minister of Works, and later to the high office of Minister of Justice.

Reforms His Native State of Lu.

In this latter position, Confucius' plan was to strengthen his prince, as the centre of power and weaken the great families of his domain. Before being seven days in office, some traditions say, he had executed one Shao. Thus with a policy learned from the ancients of encouraging the good and punishing severely and speedily the evil, the state of Lu was soon reformed. One person, we are told, used to give his sheep much water to drink before bringing them to market. Another winked at the misconduct of his wife. A third was extravagant beyond measure. Those who sold cattle and horses held them for high prices. All these things were done away with in the course of three months, and so great a change in public morals was effected that articles dropped on the road would not be appropriated. Male and female walked separately on the roads—the former aiming at honesty, the latter at modesty.

A Wicked Generation.

But the princes and the people of Confucius' day were indeed "a wicked and adulterous generation." The great Chow Dynasty, which, as we have seen, had started forth with such noble names and aims, had already run six centuries of its course, and its time of decay was at hand. The age was one of feudalism.

The central power had gradually drifted away from the Emperor, and was vested in the princes of some thirteen small states. These latter, in turn, were being weakened by the ambitions of great families. It was thus an age without authority, an age of endless petty wars and struggles, an age when the rights of the people were neglected, and humanity became ignorant, cruel, brutish and vile. The people were oppressed and slaughtered in constant struggles. Sons murdered their fathers. Whole families of princes were wiped out in revenge. Salome's sisters appear to have serenaded in all the courts.

It was but natural, therefore, that the prosperity of the state of Lu, where Confucius so successfully applied his doctrines, should become an object of fear and suspicion. Neighbouring states became jealous, and one solved the difficulty in a manner typical of the time. The Duke of the state of Tsi, we read, in order to divert the mind of the Duke of Lu from serious thoughts, sent to the latter a present of eighty of the most beautiful damsels of his state, trained to the performance of music and dancing, together with one hundred and twenty of his finest horses.

Seduction of His Prince.

The gift soon bore the desired fruit. The prince neglected his public duties, and the advice of his minister. There seemed no other course than to resign, so Confucius, baffled in his efforts for the betterment of his native state, left it for more hopeful fields. By now he was already somewhat advanced in years, being fifty-five, so it was no easy matter to adapt him-

self to the times. Indeed, his whole aim was rather to adapt the times to his ideals, and that rendered his path more thorny still. For the next ten years or more he wandered from state to state, almost always hopeful, yet constantly crossed in his purposes. From one state, Wei, he was driven by the lewdness of the court. In another, Sung, a deliberate attempt was made upon his life by felling a tree to destroy him. While on his way to a third, Chu, troops of rival and contending states captured him, and would possibly have slain him, had he not been rescued by other friendly forces. Weary, at length, with fruitless wandering, he returned in his old age to his native state, to give his remaining years to his disciples and literary labours.

Some Details of His Daily Life.

There are but few of the world's great reformers of whom we have such detail regarding everyday life, as we have in the case of Confucius. These have been preserved for us by his band of faithful disciples, many of whom seem to have remained with him, not only during his days of prosperity, but during all the years of fruitless wandering. In a book usually called *The Analects* (really a record largely of Confucius' conversations), we have many a sidelight on the life of their master furnished by these disciples themselves. Its opening sentences run as follows:

"The Master said, 'Study and its constant application, is not such worthy of conversation? To have friends coming from afar, is not that joyous? To reckon not though men know him not, is not he the princely man? ' "

Even these few lines reveal to us a lover of learning, and of his fellowmen, a man of humility and of high ideals.

He was not a rich man, nor was he poor to the verge of poverty. We read that he wore a silk cap, furs of lamb, fawn and fox skins, also court robes. Then, too, he had meat, minced quite small, rice finely cleaned, an abundance of wine, and was never without ginger when he ate. Yet we learn that he did not eat much, and never allowed himself to be confused with wine. He was, moreover, generous with what he possessed, bearing the expenses of funerals and other cases of distress, and knew well how to suffer want. Thus we find him declaring: "With coarse rice to eat, with water to drink and my bended arm for a pillow, I have still joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud."

He did not teach for monetary gain. "From the man bringing his bundle of dried fish for my teaching, upwards," he declared, "I have never refused instruction to anyone." Yet he would not waste time on a dullard. "I do not open up the truth to one who is not eager to get knowledge," he declared, "nor help out anyone who is not anxious to explain himself. When I have presented one corner of a subject to anyone, and he cannot from it learn the other three, I do not repeat my lesson."

His Love of Learning and Loyalty to Conviction.

He delighted in study, describing himself as "simply a man, who in his eager pursuit of knowledge forgets

his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on." He laid no claim to originality, calling himself "a transmitter, not a maker, believing in, and loving the ancients." He was deeply conscious of his own limitations: "In letters I am perhaps equal to other men," was his word, "but the character of the princely man, carrying out in his conduct what he professes, is what I have not yet attained to."

Yet he was neither weakling nor coward. He felt that he had a message for his age. Indeed, he believed he was sent by Heaven and was immortal till his time was come. In a district called Kwang, we read that fear came upon him; but rallying, he cried: "After the death of King Wen, was not the cause of truth lodged in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of Kwang do to me?" And again, under somewhat similar circumstances, "Heaven produced the virtue that is in me. What can Hwan do to me?"

His Task as Transmitter.

The content of his message he found in the ancient records, some of which we have quoted. "The Master's frequent themes of discourse were the Odes, the History, and the maintenance of the rules of propriety." "If some years were added to my life I would give fifty to the study of the Book of Changes, and then I might come to be without great faults." "There were four things which the Master taught,—

letters, ethics, devotion of soul, and truthfulness." Four of which he would not talk were "extraordinary things, feats of strength, disorderly things, and spiritual beings."

In the retirement of his last years, therefore, Confucius made selections from the records of the sages whom he so loved and honoured, giving us the present *Book of History*. From three thousand ballads and other poetry, he chose about three hundred, the present *Book of Odes*, and wrote a commentary on that strange combination of mathematics, magic and ethical maxims, *The Book of Changes*, seeking, as he did in all his original writings, to make it also breathe a moral message to his people. Of original writings, he attempted but one. It was the record of his native state of Lu, which he called *Springs and Autumns*. The laconic style of the title is characteristic of the whole book, which simply records without comment the dire doings of his country's recent years. But what "springs and autumns" they were! They are somewhat dry reading for a Westerner today; but, then as now, truth evidently told its own tale, so that we read this comment of his later countrymen, "Confucius completed *Springs and Autumns* and rebellious ministers and bad sons were struck with terror."

Death of the Sage, B. C. 478.

While engaged in the composition of this work, news came to him of the capture of a strange beast, which Confucius at once recognized as a supernatural "lin." He was profoundly affected, and closed his record with the occurrence. He evidently believed completely in

the strange stories of divine revelations to men of old by the River Map and Writing of which we have written formerly, and lamented their non-appearance in his day. He therefore took it that the appearance of this rare animal was a sign that his own teachings were exhausted and his end drawing near. Two years later (B. C. 478), at the ripe old age of seventy-three, he quietly passed to be with his fathers and was interred in close proximity to his family residence.

His Growing Glory Down the Centuries.

Faithful disciples erected a tomb over their master, about which they mourned him for three years—the devoted Tse-kung, 'tis said, mourning him for three years more. That tomb, it is believed, has existed through the centuries and is with us today. What honours, surpassing all expectation, history has heaped upon the sage son of Han, serenely slumbering there! Like another separated from him by but five hundred years, "He came unto his own, but his own received him not." Since then, his doctrines have held the successive generations of his countrymen willing disciples, his teachings have spread beyond the domains of his native land and become largely the basis of civilization in Korea and Japan, while his name and fame have spread far beyond the "four seas" and he finds honour in every land.

In his own land, influenced by the cult of Ancestor-Worship, admirers have not been content with following him as teacher and guide. They have thought to give him greater glory by *post mortem* promotions. Thus the first Emperor of the Han Dynasty, Kao Tsu

(B. C. 206), visited his tomb and offered a sacrifice before it. Another of the same dynasty, in A. D. 1, raised Confucius to equal rank with the famous Duke Chow, whom he so delighted to quote as a model of the princely man, and moreover caused a temple to be erected in which both were to receive sacrifices. In A. D. 739, he was advanced to a position of higher sanctity than his model, and in A. D. 1012, another Emperor bequeathed upon him the name of "Most Holy." At length, in our own day, the late Manchu régime, hoping to save a tottering dynasty by highly honouring national heroes, and so dam the rising tide of democracy, changed the tiles upon the sage's temples from red to Imperial yellow, thus raising him to an equality with the Son of Heaven. Indeed, under the new republic, a stiff struggle, though unsuccessful, to make Confucianism the state religion, shows the strength of his cult upon the convictions of China.

X

CONFUCIAN DOCTRINE AND DEVELOPMENT

TO attempt to summarize the teachings of Confucius would be love's labour lost. Living to a ripe old age, he spoke about many things. One passage already quoted suggests that there were only four things on which he would "not talk,—extraordinary things, feats of strength, disorder, and spiritual beings." As an official himself and one of the scholar class his paramount aim was to restore peace and prosperity to his people. His reformation of society and the state, he realized could only be effected by the perfecting of the individual, especially the rulers, so he preached the ideal of the Princely Man. But this, in turn, rested on the moral regeneration of the mind and heart, so he insisted on the great virtues of love, righteousness, sincerity, knowledge and the power of example.

Some of the Sage's Great Words and Texts.

With one of his most faithful disciples, who wished his master's doctrines in tabloid form, we find the following conversation:

"Is there *one word* which may serve as a rule for all one's life?" Tse-kung asked. "Is not *reciprocity* such a word?" the Master said. "What you do not want done to yourself, do not do to others!"

This great word, translated "reciprocity," comes very near to another great word of the sage, that is *Propriety*. Thus we read in the Doctrine of the Mean, one of the Canonical Four Books, these reputed words of the Master: "The princely man does what is *proper* to the station in which he is; he does not desire to go beyond this. . . . He does not murmur against Heaven, nor grumble against men."

If pressed as to where men should look for models and instruction as to the proper thing in its proper place, Confucius would point to the great men of old. So in another of the Four Books, called *The Great Learning*, we find disciples thus quoting their program toward his great ideal of "the whole empire tranquil and happy:"—

"The ancients who wished to manifest resplendent virtue throughout the empire, first ordered well their states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things."

The Perfect Age.

That seems an eminently practical program, and we may readily concede its many points of excellence. Unfortunately its last phrase, "the investigation of things," which we so heartily endorse today in the

study of all branches of science, mental and material, meant little more with Confucius, or at any rate his later followers, than the investigation of the ancients and their presumably infallible customs and conceptions. When, therefore, we find one of his disciples asking him regarding this very matter of "ordering well the states" (that is, government), we find the following record:

"Yen-yuen asked how the government of a country should be administered? 'Follow the divisions of time of the Shia Dynasty,' the Master said. 'Ride in the state carriages of the Shang Dynasty. Wear the ceremonial caps of the Chow Dynasty. Let the music be the Shao and its pantomimes. [This music was that used by the great Emperor Shun and was so entrancing that after hearing it, Confucius, 'tis said, did not know the taste of meat for three months.] Banish the songs of Ching, they are licentious.'"

Confucius as Practical Politician.

Space will not permit us to follow further the teachings and trend of thought of Confucius. To understand him and his message, we must recall that he lived in an age of wretchedness, wickedness and war; that temperamentally he was a lover of music, harmony and peace; that until over fifty years of age he was an official busied with practical problems of the state; that he believed he had discovered the solution to all his nation's sorrows in the ways and wisdom, prose and poetry, of past worthies; and that his teachings were directed toward, received and transmitted to us through disciples who were themselves chiefly con-

cerned to know how to secure and succeed in government employment. The thought of the sage was, therefore, not primarily concerned with such great themes as man's origin, duty and destiny. He touched upon these things only as he considered they bore relation to the rulers and policy of a state. His chief aim was, as stated, "the whole Empire prosperous and the people at peace."

Supported Yet Circumscribed by the Past.

Believing, as he did, so passionately in the virtual infallibility of the past heroes of his history, he accepted the teachings of their age as the perfect panacea. There is no, "Ye have heard it said by them of olden time, but I say unto you—," in his utterances. He believed, therefore, probably as they, in a personal God, wise, powerful, just; a Supreme Ruler who had regard to the welfare of men, decreed who should be their rulers, and dismissed such when they transgressed too far his will. He followed also these great forefathers in some measure in a belief in prayer and worship and in the exercise of such virtues as benevolence, righteousness, wisdom, propriety, sincerity and faith. He also followed them in their mathematical philosophy of the Yin and Yang, their worship of ancestors, their belief in innumerable spirits good and evil, their practise of polygamy, divorce and emphasis on portents and signs. In brief, he followed the past too implicitly, so that, in later years, his doctrines, and those contained in the books he edited, were accepted by his countrymen as a Bible, a Sacred Canon, every jot and tittle fixed and final. What our Scriptures were

to us in the Middle Ages, these became through long centuries to the Middle Kingdom. A beneficial standard was thus secured through many a period of storm and stress, but the springs of progress became in large measure stagnant.

Early Chinese Critics of Confucianism.

It is an interesting journey to follow the record down the centuries. Needless to say, this system, tending ever more to formalism, has not gone unchallenged. China has had her heretics who have dared to think for themselves, whose souls could not be cribbed, cabined and confined within such set moulds. Too often, as in other lands, they have pushed their protests to extremes, but they none the less did much to save the national soul from sterility, and keep the flame of freedom burning. We can mention but a few examples.

Lao-tze and Chwang-tze.

We have already seen, in a former chapter, how Lao-tze, the traditional founder of Taoism, in a reputed interview with Confucius, ridiculed the latter's endless rushing about looking for ceremonies of men, now corpses for long centuries, and preached his own great doctrine of Life without Struggle, following the Way of the World.

Chwang-tze, too, a disciple of Lao-tze, used all his wealth of sarcasm against such straight-jacket systems, urging that Nature be allowed to have her way.

"Horses have hoofs," he wrote, "to carry them over frost and snow; hair to protect them from wind and cold. They eat grass and drink water, and fling up

their heels over the fields. Such is the real nature of horses. Palatial dwellings are of no use to them.

"One day Po-lo appeared, saying, 'I understand the management of horses.' So he branded them, and clipped them, and pared their hoofs and put halters on them, tying them up by the head and shackling them by the feet, and disposing them in stables, with the result that two or three in every ten died. Then he kept them hungry and thirsty, trotting them and galloping them, and grooming and trimming them, with the misery of tasseled bridle before and the fear of the knotted whip behind, until more than half of the remainder succumbed. . . . Nevertheless every age extols Po-lo for his skill in managing horses."

Mencius, His Great Disciple and Defender.

Confucianism at its best was, however, finally and successfully defended by the great Mencius (Chinese *Mung-tze*, B. C. 372-288). What Paul did in scattering afar and saving the teachings of his Master, Mencius did for his. He successfully attacks not only the theories of the Taoist but of other philosophies, and shows the superiority of the Confucian system. Here is some of his ridicule upon the theory of Selfishness as voiced by one Yang and the theory of Universal Love as voiced by another, Moh.

"The principle of the philosopher Yang was, each for himself," Mencius said. "Though he might have benefitted the empire by plucking out a single hair he would not have done it."

"The philosopher Moh loves all equally. If by rubbing free of hair his whole body, from the crown to

the heel, he could have benefitted the empire, he would have done it." Moh-tze's teachings, nevertheless, had permanent value, being in many ways akin to the teachings of Jesus, and after two thousand years are coming to their own today, through the investigations of Professor Hu Shih and other modern leaders.

So strenuously, however, in his day did Mencius fight the battles of orthodoxy, that his book, a volume of over one hundred and fifty pages, though written so long after the time of the sage, is included among the Four Books, which with the Five Classics go to make up the Canon of Confucianism. A sentence from the first chapter of his work will show his adherence to the high ethical principles of his master:

The king of Wei said to Mencius, when the latter went to visit him, "Venerable sir, since you have not counted it far to come here, a distance of a thousand li, may I presume that you are provided with counsels to *profit* my kingdom?"

"Mencius replied, 'Why must your Majesty use that word "*profit*"? What I am provided with are counsels to *benevolence* and *righteousness*, and these are my only topics.'

Mencius also stood firmly for the other three of the "five constant virtues," "*benevolence, righteousness, propriety, knowledge and faith*"; and for the "five relations," namely, those of prince and minister, father and son, husband and wife, elder and younger brother, and friend with friend. Of all these he considered that of filial piety the greatest, and the first duty of a filial son to have offspring, thus adding his weight

of authority to polygamy and ancestor worship as implications.

Persecution Under the First Emperor.

About forty years, however, after the times of Mencius, there arose one of the most critical times Confucianism has ever known. These were the days when the great First Emperor (B. C. 249-206) destroyed the long struggling feudal states and formed a united China. To his shrewd insight and to that of his chief advisers, it was not sufficient to overthrow other princes. It was also necessary to uproot the hidden power of the old order by destroying the teachings. Accordingly he commanded that all ancient books, save those on medicine, divination and agriculture should be burned. Those who wished to study law must engage his officials as teachers. Those who conversed about the Books of Poetry or History were publicly executed, while those who even preferred antiquity to their own times were exterminated with their families. On one occasion, 'tis said, four hundred and sixty scholars were thus burned alive. It appeared as though the golden age had passed and had forever perished.

Honour Restored by the House of Han.

The rule of the First Emperor was, however, short-lived. His son proved too weak to hold what his father had won, and the sceptre passed to the great House of Han (B. C. 206-A. D. 220). The new régime was in complete sympathy with Confucian thought. The new ruler paid a visit to the grave of the great sage, old books hidden away despite the persecution were

brought forth, missing passages were readily restored from the memories of living men, and the traditions and teachings of antiquity again triumphed.

But Taoism was by no means dead. During this dynasty it also secured some of its greatest triumphs, more than one Emperor adopting and propagating its precepts. It was during this régime, moreover, that Buddhism came to claim a share of sovereignty over the spiritual longings of the land. As far back as the third century B. C. there are records of Buddhist missionaries in China, but now they came on royal invitation (A. D. 67).

The Three Religions.

The teachings of these three great rival schools of thought were to run like crimson threads through the long record of China's history. At times, Taoism triumphs and Emperors are surrounded with magicians, send expeditions to find the isles of the genii in the east, and drink, and are poisoned by, the potions said to be the elixir of life and immortality. At other times Buddhism has its day. Emperors array their eunuchs as Buddhas, present cartloads of books to monasteries and aid in their explanation, send expeditions to India to search for more sutras and scholars, and with great ceremony and reverence receive and retain for three days in the royal palace, a Buddha bone.

A Fearless Defender of the Faith.

But Confucius and his *Classics* have ever fallen but to rise again. The sober thought and patriotic sentiment of the nation seem almost unfailingly to have

followed their guide. Brave men constantly came forth, daring death in protest against the superstitions of the other sects. Thus the famous Han Wen-kung declaimed against the bone of Buddha above mentioned (Giles translation, *A History of Chinese Literature*).

"The bone of a man long since dead and decomposed, is admitted, forsooth within the precincts of the Imperial palace. Did not Confucius say, 'Revere spiritual beings, while maintaining always a due reserve'? . . . Of the officials, not one has raised his voice against it. Of the censors, not one has pointed out the enormity of such an act. Therefore your servant overwhelmed with shame at such slackness, now implores your Majesty that the bone may be handed over for destruction by fire or water. Should the Lord Buddha have power to avenge this insult by the infliction of some misfortune, then let the vials of his wrath be poured out upon the person of your servant, who now calls God to witness that he will not repent his oath." Only the intercession of friends had Han's sentence commuted from death to banishment (A. D. 819).

Chu-fu-tze and Materialism.

The most dangerous foes of Confucianism were not, however, to arise from the Buddhist and Taoist churches and rival philosophical schools. They arose rather in the interpretations of its friends, and especially in the comments of the renowned Chu-fu-tze (A. D. 1130-1200) and his professed disciples. The trend of thought in the Sung dynasty in which he lived

was toward philosophy. They consequently went back to the ancient doctrines of the Active and Passive (that is, the Yang and Yin) forces in nature and the five elements or forms. To these Chu-fu-tze added a certain "chi" or vital principle, and a "li," or formative principle as explanation of all things. With these he constructed a thought system capable, according to Professor Bruce, of an idealistic interpretation and which might have proved real soul emancipation. Alas, if so, in the hands of his later followers and political flatterers it became a purely materialistic system, identified the personal God of his fathers with the "li" as a mere rational principle, and ended all life here and hereafter with the dissolution of the "chi" or breath.

Chu-fu-tze's style was attractive. The meaning of his terms was not always clear, so was easily misinterpreted. The extravagance of the contending creeds assisted, and the age was one of rationalism. Moreover, as Chu's comments apparently preached loyalty to Imperialism, it was readily emphasized as the true and only interpretation, and the standard of orthodoxy. Add to this that the Confucian *Classics* with Chu's *Commentaries* have been the text-books for centuries in China's old-style schools, and their contents the *sine qua non* of success in public examinations and promotion to official position, and one can easily understand how widely and well they have been interwoven in the thought of her classes and masses. It is indeed not so much the text, but Chu's supposed interpretation of the text that has held. What Thomas

Aquinas has been to Catholicism, Chu-fu-tze has been to Confucianism, namely, an infallible interpreter.

The Masses Unsatisfied.

Still the human heart in China, as in other lands, has refused to be satisfied simply by materialism and rationalism. The masses have accordingly been constrained to find refuge in times of trouble in the gods of Buddhism and Taoism, and especially in the worship of their ancestors. This latter and the Worship of Heaven everywhere exists. Men stand in the open and worship with incense and prostrations, quote God's justice in proverbs and cry out to Him in prayer when in dire need. Belief in immortality is consequently almost everywhere a profound reality, and he is poor, indeed, who does not when friends depart, call in a Buddhist or Taoist priest to pilot them in the land of shadows.

On the great, three-terraced marble altar at Peking, at midnight of the shortest day in the year—that is, just when the Yin has reached its climax and the Yang begins again its sway—the Emperor, as Son and Appointee reverently worshipped Heaven, a custom not even overthrown by republicanism today, the President at times performing almost similar functions. Indeed, on its religious side Confucianism has much in common with the older Taoism it has so often persecuted. Both go back to a primitive naturalism, and drift readily into polytheism. So in Confucianism also there are gods who are great forms and forces in nature, dead ancestors and heroes. Accordingly, on the great Altar of Heaven but a little lower in honour

than Heaven itself, are the ancestors of the ruler. Just a terrace down and the sun and moon with the heavenly constellations and stars are worshipped, and in other places the hills and rivers, the earth and ocean. Thus, though theoretically atheistic, according to its orthodox commentators, the Confucian church nevertheless, today worships many gods with Heaven as their Head, and the Emperor or President as his Son or Representative upon the earth.

Confucianism Deficient in Morals as Well as Religion.

Thus, though there is much to be preserved, there are also factors to be discarded in Confucian religious conceptions of world order. Nor are the weaknesses of the system to be found upon the religious side alone. Ethically also it sanctions or condones many grave sources of sorrow to the individual, society and the nation.

Recent Criticisms.

From the standpoint of Comparative Religions, Prof. R. F. Hume, in *The World's Living Religions*, offers the following elements of weakness in Confucianism:

1. Its lack of a supreme personal deity accessible to all people, instead of to the Emperor alone.
2. Its actual polytheism, despite its one Supreme Ruler.
3. Its self-saving scheme of salvation.
4. Its lack of an enthusiastic dynamic, only commands.
5. The inadequate religious basis even for its ethics.
6. Its negative form of the Golden Rule.

7. Its inadequate treatment of the moral evils in human nature.

8. Its lack of a programme for real social amelioration, especially for the uplift of the lower units of society.

9. Its generally inferior position assigned to women.

10. Its retrospective unprogressive ideal; perfect society in the past; no forward-looking creative goal ahead.

11. Its inadequate interpretation and use of physical facts.

(Z. K. Zia, M.A., in *The Confucian Civilization*, offers the following shortcomings of his country's sage:

That there are shortcomings in Confucianism, we all admit. What are they?

a. Since Confucianism lacks the spiritual element, it naturally follows that there is a tendency toward the material side.

b. Though Confucius himself taught his disciples not 'to fight against other sects,' this injunction has not been wholly carried out. This has found expression in nationalist and class distinctions.

c. The critics will all agree in condemning Confucianism for its conservatism. This is *the* shortcoming of Confucianism.

d. Confucius never denied the existence of God. He rather took it for granted. But we must not take him for a theologian or a religious giant. . . . If only Confucius had known God a little better, the history of China would have been wholly different.

The late Dr. Faber has stated several specific short-

comings with a genuine frankness and general fairness. In substance they are as follows:

1. *Concubines*. "These have ever been a curse to Chinese history. Many intrigues, crimes and wars have been caused thereby. The *Classics* sanction it, so Confucianism is responsible for this great social and political evil."

2. *Despotism and Rebellions*. The Confucian system is a despotism. The Emperor being the appointee of Heaven, the only remedy of the people when driven to desperation is rebellion. "Confucius himself seems to have looked with favour on rebellious movements with the hope of bringing a sage to the throne. Mencius is certainly very outspoken in this respect." Professor Legge says, "Probably there is no country in the world which has drunk so much blood from its battles, sieges and massacres as China."

3. *Ancestor Worship*. To speak only of its economic side, "The waste of money, land, energy and time connected with ancestral worship involves millions of Chinese in lifelong debts; in one generation at least ten thousand million dollars." We have above pointed out other products of this misinterpretation of our obligations to our dead.

4. *Divination*. This has its origin in the Book of Changes. The use of stalks and the tortoise shell and the choosing of lucky days thus sanctioned, have paved the way for various superstitions, magic and astrology, with disastrous results to time and truth.

5. *Blood Revenge*. This is taught as a duty in the *Classics*, disregarding impartial legal authority. "The

bad effects are evident even to the present day. Where the ruling authority is feeble, as it is at present, individuals and clans take the law into their own hands and whole districts are kept in a state of constant feud and warfare " (Legge).

6. *Filial Piety and Nepotism.* The virtue of filial piety, though often greatly to be praised, has been carried to an extreme. This may be seen by reading the *Classic* on that subject. A son at sixty is commended for frolicking about like a child of six in order to make his parents forget they are growing old. Another son sleeps under the bed half-naked, that mosquitoes may dine on him rather than the heads of the household. "The teaching of *absolute subordination* of sons to their fathers and of younger to their elder brothers during the *whole of life* has proved to be a serious obstacle to progress in China. Nepotism is also a fruit of it. Mencius, in trying to defend Emperor Shuen for making his wicked half-brother Siang a prince, said: "The benevolent man wishes his brother to become rich! "

7. *Presents to Superior Officials.* This, "as sanctioned in the *Classics*, has led to general official corruption." Men pay large sums to secure office and then expect to repay themselves by selling to underlings or squeezing from the people. Thus even justice is bought and sold.

8. *The Want of Truthfulness in Confucius.* This has had disastrous results on national veracity. "Although recognizing the importance of truthfulness in his theoretical teachings, Confucius in his own practise

fell short of the ideal. Professor Legge says that in his commentary on the Springs and Autumns, Confucius 'ignored, concealed and misrepresented' the truth. On one occasion he broke his oath. He had promised on oath not to go to the state of Wei, and was released. As soon as free, he went straight to Wei. A disciple asked, 'May one break an oath?' Confucius answered, 'It was a forced oath. The spirits do not hear such.' On another occasion he sent word to a caller that he was ill. Then he played the lute and sang, to show that he did not wish to see this would-be visitor."

9. *Reformation by Mere Example.* "The mistaken notion of Confucianism, that the perfecting of *knowledge* and influence of some good *examples* is *sufficient* to produce a good character, has deceived the Chinese about the weakness of human nature." "The absence of a true recognition of man's responsibility before God, and of a deep desire for real communion with God, in Confucian teachings, has moulded the national character seeking the honour of men more than the honour of God."

10. *The Low Position of Women.* The position of the mother of sons is indeed a high and honourable one in China, but the state of the wife is too much that of a chattel, she is quite too subordinate to her husband and mother-in-law, and her condition if sonless is pitiable. "The low position which Confucianism assigns to the women is alone sufficient to prove the inferiority of its teaching in comparison with Christianity."

The Classics and the New Republic.

The new Republic is making out an excellent programme looking to the education of women, and aims generally at the betterment of her social status. It has also, as a blow against absolutism and other abuses, ousted *The Classics*, as such, from the schools. But the shortcomings above outlined are too deeply imbedded in national custom and consciousness to be easily eradicated.

Conclusions.

One concludes a study of Confucianism with strangely mingled feelings of admiration and disappointment. One cannot but admire their golden age, however idealized it has become, its great patriarchs and princes, their trenchant yet simple sayings, their real concern for the welfare of their people, and their unwavering confidence in the wisdom and justice of high Heaven. One cannot but admire the perhaps "over-proper" yet relatively pure and noble figure of the truly great sage, Kung, the statesman-moralist pre-eminent of Eastern Asia, his passion for study, his high ideals of "prosperity in the nation and peace among the people," and of the "Princely-Man," his optimism in an age of sordid pleasure and pessimism, his indomitable faith in Heaven, in himself, and in human altruistic effort, while others were saving themselves by fighting, by seclusion or by flight. One cannot but admire also the thousands of heroic souls, his disciples, who all down the long centuries of China's history, inspired by the best in those Sacred Records, have come forth braving persecution, torture and death, to call

back their rulers and countrymen from callousness and folly to the high and holy thoughts and ways of their forefathers.

On the other hand, one comes away deeply disappointed that an interpretation of life so promising should purify and perfect itself so little in the process of the years. Indeed, it has largely forgotten rather than fortified its primitive faith in a personal God, increased rather than diminished its exaltation of natural phenomena, national heroes and dead ancestors and semi-deified in the process of the years even its patriarchs and founder. Finally, in recent centuries, it has accepted materialism, atheism and the extinction of the soul as its best interpretation of the mysteries of existence, checked only by the heart longings of the masses which cannot be satisfied by such constructions. Realizing all this, one understands more readily why its old power passed in recent dynasties and the sayings of its sage became a "Shakespeare" to be quoted at examinations rather than a "Scripture" to energize the ethics and politics of a great people.

Yet Confucianism has within it vast promises of better things, and we may well pray that Christianity's coming may be "not to destroy but to fulfil," together redeeming the great race her ancient sage so loved.]

XI

BUDDHISM IN INDIA

THE teachings we have been tracing in our previous studies have been mainly of native Chinese origin. It is well to say, "mainly," for thoughts, like things, have often wings, and know no bounds of country or even continent. As the plants are carried far and wide by birds and winds and tides, so the seed thoughts of the thinkers of the race seem to wander at will over mountain passes, along great trade routes, or across deserts and oceans to fall here and there upon good soil, and adapting themselves to new conditions, bring forth fruitage thirty, sixty, an hundred-fold for weal or woe. Indeed, it would seem at times as though it were the most abstruse guesses at the riddle of existence that grew best and lasted longest, for these evidently allure by their very abstraction and lead on and on by their mysteries, leading the groper after truth to believe that the longed-for goal is surely but slightly on before. So it has probably been with some of the thoughts we have been following in philosophy, astrology, physiology, etc., in previous studies. Portions of these possibly originated in now unknown regions, from there spread far afield, adapting themselves as we say to their environment, and doubtless even more to the

ability of the thinkers in new lands to understand such systems.

Introduced Into China—When and How?

With the thoughts we are now about to trace, those known as Buddhism, there is no doubt as to the origin, at least so far as China is concerned. They came from her great and populous neighbour to the southwest, India. Nor, if the traditions be true, are we left to speculation as to how they came. In the year A. D. 61, what time Paul was pouring forth his heart in his missionary message to Western Asia and Europe, imprisoned, persecuted, and, in the end, dying a martyr's death, a Chinese emperor in the far east of Asia had a dream in which he saw the image of a foreign god. Eighteen messengers were sent many thousand miles over desert and desolate mountain ranges, including the high Himalayas, in search of books and instructors. Reaching India, they persuaded two teachers, at least, to return with them. These, riding on white horses and carrying pictures, images and books, arrived at the Chinese capital six years later, A. D. 67, were quartered with all honour in the White Horse Temple and on the last day of the twelfth month were ushered into the presence of the Emperor Ming-ti of the great Han dynasty. One of these pioneer apostles, a native of Central India, with the strange name Kashiapmadanga, proved to be a scholar of ability, translated important parts of the Buddhist classics into Chinese, and after a life of honour, died at Lo-yang, the then capital of his adopted country.

The Founder of the Faith—Siddharta.

To understand these teachings, thus introduced among the millions of China, we must first become acquainted with the teacher and his times. There are few stories of would-be world reformers more replete with interest than that of this founder of the Buddhist faith. His father was king of the Sakyas, that is the Lion tribe, with his capital ninety-three miles northeast of the well-known city of Benares. There, in a great park at the foot of the far-flung Himalayas, the little prince was born, B. C. 560. They called him Gautama, also Siddharta, that is "All-Prospering," and the Brahmans who lived at the court predicted that should he remain in the life of the world, he would become a mighty monarch, but that should he renounce that world he would become a wholly enlightened-one, that is a "Buddha." At this time a gentle ascetic dressed in antelope skin, and who dwelt in a bamboo hut in the forest, came forth and, throwing himself at the boy's feet, declared, "Truly this child will become a Buddha, and will show mankind the way of salvation."

These sayings greatly alarmed the king, who wished his son to become his successor and a great world-ruler. So he had three palaces built for the prince—one for each of the three seasons, the hot, the cold, and the rainy. These were surrounded by beautiful parks, groves, gardens, caves, grottoes and lovely lakes, and here amidst the noble of the land and far from the toil and turmoil of the world, the young prince grew to manhood. At nineteen, he was married to his beautiful cousin, and when after some years a little son was born,

there seemed nothing more earth could give to make the young prince happy and content.

The Youth Makes the Great Renunciation.

But it is one of the signs of the soul's immortality that it is infinite in its longings. The youth longed to see beyond the palace walls. At the age of twenty he crept forth by stealth and, passing among his people, saw sights which filled him with awe and wonder. The first, was an old man decrepit with age, the second, a sick man covered with sores, the third, a putrefying corpse, the fourth, a venerable, begging ascetic. The contrast to the gay existence he had led could not but compel thought. Grave questionings arose within him. Was it, then, the lot of all thus to grow old and feeble? Why these sores, sicknesses and suffering? Why this revolting end of life in stench and corruption? And why, in the midst of all, could this venerable ascetic pass to and fro so apparently calm of soul? For nine years he pondered upon this strange riddle of birth and life and death. Then, one night, unknown to parents, wife, child and friends, he left the palace to seek for light among the hermits. Coming to a small stream near the hills he cut off his long, beautiful hair, gave his arms, his horse, his all, to his servant, and charging him to tell the king and princess, made the "Great Renunciation."

The Thought World of Siddharta's Day.

The young Siddharta was not the first of our race to ponder these mysteries. Are they not the perpetual puzzle of all humanity? Why should we be at all? Whence have we come? What are we doing here?

Whither are we bound? Nor was he the first of his own people who had pondered such profoundly. From time immemorial the subtle thinkers of India had asked and answered these in various ways. There were certain great beliefs upon which the majority seem agreed. They may seem strange to us, but they were widespread in those days.

First, they believed that the world was formed by four great continents, north, south, east and west, with India as the southern or Jambu continent.

Secondly, they believed that somewhere about the centre of these four was a great mountain called Sumeru, around and about which were situated the heavens and their inhabitants. Thus Indra abode in the thirty-third heaven upon the very top. In some of the eight heavens on each of the four sides, or thirty-two in all, lived the godlike Devas, with their four famous kings or generals and below these in the depths of the great forests lived Asuras, mighty giants continually at war with the Devas,—these all of higher grade than man. Below man were the animals, then pretas, that is hungry ghosts of the dead, and lastly narakas, which as demons dwelt in the earth prisons below the ground.

Thirdly, they believed in transmigration, that is that these various orders of beings were, after death, reborn into the world, in a state either higher or lower than their previous existence.

Fourthly, they believed in Karma, *i. e.*, in a law of ethical cause and effect. Every act performed would have its effect somewhere, sometime, somehow, upon

destiny, and men after death would reap their reward for woe or weal in rebirth into some of the higher or lower forms of being, that is as devas and asuras, or as animals, pretas or narakas, strictly according to moral merit.

Fifthly, they believed that by continuous and special merit beings might reach the great goal of union with Brahma, the Supreme Spirit, from whom all souls and all things proceed.

Sixthly, they believed that this special merit could be best attained as men, by offerings, penances and religious ceremonies which could be performed only by the active help of priests.

Thus all this led to dependence upon a priesthood, the result of which was almost inevitably an unspiritual, labyrinthian ritualism, and great power to this priestly cult.

Siddharta's Search for Peace and Light.

With this in broad outline as the thought world of his generation, the young prince, seeking for a solution of life's mysteries, first turned to two famous pandits. They taught him to perform many prayers, sacrifices and religious rites, but through these, 'tis said, he failed to find peace and light. He then turned to those who taught self-mortification, and joined their ranks.

*"Some walked on sandals spiked, some with sharp
staves*

*Gashed breast and brow and thigh, seared them
with fire."*

According to the later tradition, Siddharta became

among the severest of the sect. He lived daily upon one grain of rice and one of hemp, sat on in the same position with nothing to protect him from wind and rain, his eyes not looking aside, deep in meditation. His fame soon spread and five disciples came to him. For nearly six years the little company lived on in the forest, until one night the leader fainted and fell, and his companions thought him dead.

Siddharta, "Wholly Enlightened," Became "Buddha."

Recovering at length he decided that asceticism was also a failure. It could not solve his question as to sorrow, suffering and death. He decided to eat again. Two passing milkmaids gave him food and he was strengthened. His five followers seeing this, left him, much offended, but he continued his search. One morning he bathed in the river, took some rice from a young girl, and, again refreshed, spent the whole day in meditation by the river's bank. Towards evening, he found his way to a great tree known henceforth as the Bodhi, or tree of Enlightenment, for there, after continuous meditation for seven days, he became "wholly enlightened," that is, he became "Buddha."

The New Light That Came.

What, then, was this new light that came to Siddharta as to the meaning of life? Briefly this—that life as we have it here is not worth living. It is full of suffering and sorrow. Birth is sorrow. Old age is sorrow. Sickness, death, decay, all are sorrow. And what is the secret of all this sorrow? Simply that the world we know is all deception. Our eyes, our ears, our touch, our taste, our senses all deceive us. There

is, in reality, no such world. Even our bodies are a delusion. And what is the subtle cause of all this deception? In a word, it is *desire*. Things all are, simply because we desire them to be. To get rid of this desire, then, and the deception of sense is the road to freedom. To follow desire is to be born again and again in this world as some form of man, deva, animal or demon, through endless ages. To destroy desire is to be rid forever of the deception of the senses, to be wholly free from the dismal round of transmigration, *i. e.*, attain to that state of complete freedom from Karma and rebirth into this world of phenomena, which state is called "Nirvana."

The Tathagata or "Self-Saviour."

How to be rid of desire, then, that was the question. The Buddha's contemporaries had put their faith in the ceremonies of the priesthood. This he wholly opposed. He required the aid neither of gods nor man. Believing fully in the theory of the connection of ethical cause and effect or "Law of Karma," he concluded that every man was the maker of his own destiny. Hence he frequently spoke of himself as the Tathagata, that is, the "self-saviour," or "one walking as he will." His own solution of the problem of the destruction of desire, he speaks of as the Noble Eightfold Path.

Teachings as Contained in First Sermon.

Much of this teaching as to the essential sorrow of life with its roots in craving or desire, as taught in his "Four Noble Truths," together with his way out through the Eightfold Path of self-salvation, are found in essence in his first sermon. This was delivered to

his former five disciples, whom he sought out once more, so we may well let the Enlightened One speak for himself:

“The truth about sorrow is this,” he says. “Birth is attended with pain, and so are decay, disease and death. Union with the unpleasant is painful, and separation from the pleasant. Any craving that is unsatisfied is a condition of sorrow. Now all this amounts, in short, to this, that wherever there are the conditions of individuality, there are the conditions of sorrow.

“The cause of sorrow is the thirst or craving which causes the renewal of individual existence and is accompanied by evil, and is ever seeking satisfaction, now here, now there; that is to say, the craving either for sensual gratification or for continual existence, or for the cessation of existence. This is the Noble Truth concerning the origin of sorrow.

“Deliverance from sorrow is the complete destruction, the laying aside, the getting rid of, the being free from, the harbouring no longer of this passionate craving. This is the Noble Truth concerning the destruction of sorrow.

The Eight-Fold Path.

“But the Tathagata has discovered a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, in a word to Nirvana. The path which leads to the destruction of sorrow is the Noble Eightfold Path alone, namely, right views, high aims, kindly speech, upright conduct, a harmless livelihood, perse-

verance in well-doing, intellectual activity and profound meditation. This is the Noble Truth of the Path which leads to the destruction of sorrow."

The Eightfold Path is not unworthy of the name "Noble," were it not for the "right views" and "high aims" which the Tathagata held. The former, it is clear, considered life as lived here a deception and sorrow, and so is utterly pessimistic as to reforming this world and making here a Kingdom of God. The latter aims at abstraction from the world of sense, annihilation of such desire and even individuality, and absorption into that strange state of presumed peace, more logically utter emptiness, named Nirvana. To travel this path each needs quite evidently the aid neither of priests nor gods, only the guide-books of the Buddha, and his own effort.

Early Missionary Efforts of Buddhism.

But there were many world-weary ones in those days, as in all ages, worn out by the lusts and strife of life, or by the mummery of religious ritualism, and asceticism. Naturally they turned in large numbers to this new and seemingly simple way of escape from the tortuous labyrinths of transmigration. First, his five disciples are said to have accepted the new teachings, and then it had a rapid growth all along the valley of the great Ganges. As soon as the number of converts reached sixty, they were sent forth to proclaim the Way or, as it is frequently called, the Law. Speaking to the crowds in the simple speech of the common people they seem to have been enthusiastically welcomed even by kings, who set apart groves for their

use. Hither they assembled in the rainy season for further instruction, and thus was founded the monasticism which has since become so marked a feature of the system. In the dry season they went forth, as they termed it, to "turn the Wheel of the Law," a figure taken from the mill wheel as men grind their grain. That is, they first stated the law or their text, then explained its meaning, and finally applied it to the experience of their audience for assimilation. Their clothing was of the simplest. For food they went about with alms-bowls begging from the people.

Buddha's Death about B. C. 480.

Many remaining years of life were still given the Tathagata to develop his teachings. Then, at the ripe old age of eighty, about B. C. 480, he died, or, as he would have it, reached Pari-Nirvana. Many thousands of lay followers, men and women, as well as his Begging Brotherhood, mourned his departure. His remains were encoffined and after many reputed miracles, finally cremated. Thus passed from earth another apparently absolutely sincere yet sadly misguided seeker after truth. That his system of self-salvation saved many from the hopelessness of the Hinduism of his day, and has done much to spread sentiments of equality and mercy and at times a certain emphasis upon personal purity and spirituality may well be conceded. But, alas, at its very base was a false interpretation of the world we live in, and so of the life to be lived. Its efforts after abstraction and absorption could not be a basis of self-salvation, but of self-deception and could not but end in decay.

Royal Missionaries Sent to Ceylon.

For a time after his death the teachings of the Buddha seem to have remained comparatively pure. As in other systems, great councils tried to control its organization and orthodoxy. But circumstances and men's capacities change, so that after a couple of centuries there was considerable divergence of views and practice. Then there arose a king who was to Buddhism somewhat what Constantine was to Christianity, a convert and an enthusiast with power. His name was Asoka, the grandson of a celebrated adventurer in the camp of Alexander the Great, and who later drove the Greeks from India. This Asoka, often termed the Wheel-King in that he caused "the Wheel of the Law" everywhere to revolve, called a great council about 250 B. C., which was attended by five hundred venerable Buddhist saints or "Arhans." Among these Ananda, that is "Joy," a cousin of the Buddha and who is said to have become a disciple at the age of eight, is reputed to have been present and to have by his marvellous memory aided much in fixing the canon. Be that as it may, it certainly seems to have been a great missionary gathering. The King sent his own son and daughter as missionaries to Ceylon, where a sacred Bo-tree planted by the latter is reported to be still standing. Others went forth in force to spread the teachings far to the north and west.

Differences Between Northern and Southern Schools.

In its travels southward, Buddhism seems to have met with little but primitive paganism, and so has retained much of its original teachings. Not so in its

sweep to the north and west. There it met with the philosophies and religions of ancient Asia as found in Persia, the Euphrates valley and even Greek culture. Indeed, as one follows some of the literature and its development during the years of the first century A. D., developing as they do theism out of atheism, world saviours out of a system of self-salvation, prayer in place of the power of abstraction and worship instead of absorption, one cannot but feel that Christianity or some similar source has exerted its influence.

The Northern or Great Vehicle.

Thus two distinctive systems have arisen. The southern is usually spoken of as the Little Vehicle or Hinayana, and the Northern as the Great Vehicle or Mahayana. The figure of speech implied is that of voyagers over the great sea of transmigration. The little vehicle is strict and narrow; the great vehicle is presumably comprehensive and perfect. Alas, in seeking to become broad, it has, as we shall see, spread itself out so thin in airy flights of imagination into time and space, etc., that it has become, today, in many phases of its thought-life little more than shallow, superficial fancy. Let us note more fully some of this development in the Northern School, for it has been this system which has chiefly influenced the millions of China.

XII

BUDDHISM IN CHINA

WE have next to examine the type of Buddhism that came to China and trace its effects upon this ancient civilization. We have seen that the Tathagata himself thought that he had only to deny the things of sense and desire in order to destroy them. The other side of such a theory would, naturally, seem to be that you have only to think things true to bring them really into being. Imagination, like any other cause, could and should become a real creator. Whether or not the originators of the Greater Vehicle system reasoned thus it is now impossible to say. It is more probable that, subtle psychologists as some of them were, they disbelieved in everything that had form or space, but believed that to popularize their theories, the best way possible was to appeal to soul abstractions under the guise of far-flung and high-sounding systems of fanciful worlds and saviours.

A Universe of Unlimited Time.

They taught, therefore, a universe of unbounded time. It was apparently without beginning, for their system knew no Creator. This unlimited time was divided into great kalpas, and each great kalpa into eighty small kalpas. The length of a small kalpa is left to the imagination, but may be judged by the fact

that during a small kalpa the age of man diminishes from immeasurable length to ten years and then increases again to eighty thousand years. The great kalpas mark the rise and fall of a world era. Thus, during twenty small kalpas, the world is completed. During the second twenty it remains in this state. During the third twenty it is destroyed, while during the fourth twenty there remains nothing but void. Then the process begins again and another great kalpa is ushered in. We live in the ninth of the second series of twenty small kalpas. It is flattering to know that it is the "age of wise men." In the time of Buddha the age of man had already increased to one hundred years and since then the allotment has been gradually lessening a year at a time.

The World of Unbounded Space.

The world of space is, if possible, even more wildly wonderful than that of time. In the centre of our particular world, called Saha, is the famous Sumeru mountain. A wide sea separates this from eight other mountains at the eight points of the compass from us. Outside these eight mountains is another wide sea and beyond it a great circular mountain mass of iron. A thousand such, with their circular mountain chains of iron constitute a small world and three thousand a great world. The Saha world is such a great world. Outside ours are ten other great worlds at the eight points of the compass and above and below. So the universe is multiplied. Details of our own world tell that from the southern Jambu continent in which we live, across the great ocean to the encircling iron moun-

tain wall the distance is three hundred and sixty thousand, six hundred and sixty-three yojanas, each yojana being from four to eight goshalas, and a goshala being the distance at which the bellowing of a bull can be heard.

Heavens and Hells of Wonderful Complexity.

Such an indefinite extension of space has also naturally greatly extended the ancient hells and heavens of the Hindus. The latter are still situated, as of old, about and above the famous Sumeru mountain, and the former below, but are greatly multiplied and *allegorized*. The mountain stands in the centre of the four continents, is far to the north of ours, and is one million one hundred and twenty thousand miles high, its depth in the sea being equally great. Up its sides are the thirty-two heavens, now divided as follows: The first ten from the base are called worlds of Desire. Here dwell the sun and moon, the powerful kings of Devas with their followers and their super-sovereign Indra. Here is also the Tushita paradise, and that of Yama, ruler of Hades, as well as many others. About the very base are various forms of dragons and lower grades of spirits.

The next tier up of these heavenly regions consists of eighteen. They are called the Heavens of Form. This denotes that the senses are still active here, though there is freedom from desire which was still dominant in the ten regions below. These eighteen are again subdivided into groups of three according to contemplation and are called by such titles as purity, light, virtue, abstraction and tranquil-

lity. The Brahmas live in some of the lower stages, a left-handed compliment to the popular religion of the day in India, which Buddhism sought to supersede.

The uppermost tier of four, completing the thirty-two, is called the Formless Heaven. They are designated by such titles as vacancy, knowledge, destitution of properties and negation of thought. Here dwell the highest transformations of Buddhism.

The Thirty-two Heavens.

Many further details of the inhabitants of these thirty-two heavens are given. Men after death, according to their advancement, live in all, but five are inhabited by sages alone, twenty-five by sages and common men together and two by common men. No wise man, we are told, will inhabit the heaven of Brahma, because he, in his ignorance of causes, asserts that he can create heaven, earth and all things. Mara, king of the demons, called in Chinese Mo-Kwei, and used in Christian Scripture translations for "the devil," resides in the space below the Brahma's heaven. The Arhans or Buddhist saints naturally reside in the higher heavens, while those shortly to become Buddha, that is Bodhisatva, Chinese "pu-sa," reside first in the Tushita heaven. Finally, high above all, live the Buddha and his special associates.

Location of Hells.

As to the hells or prisons of the lost, they are usually situated far below the mountain, upon the continents inhabited by man or among the great oceans. Thus 280,000 miles below our Jambu conti-

ment is the hell of unintermitted torments. Others are at different points of the compass and usually located at the bottom of some great ocean. Details of these as they are believed in today have been given in a former study, so we need give no further description here. It is well to recall, however, that the seed thought for such a system came to China through this northern development of Buddhism.

Buddha Exalted from a Teacher to a God.

Contemporaneous with this extension of the universe in time and space through contact with other thought-systems, came a great exaltation of the Buddha. He was, from a simple teacher and attainer to the Way, exalted to be a god absolute, saviour and ruler of the great Saha world we have described with all its innumerable inhabitants of devas, asuras, men, animals, shades and demons. Other Buddhas were naturally added to rule other great worlds, but the Buddha was supreme in this. The extension of time in turn led to fables of other Buddhas who had preceded him in former kalpas. During the eighth small kalpa immediately preceding ours, we are assured, no less than one hundred Buddhas successively appeared. He himself is the fourth Buddha of this small kalpa. Just before him is one called, in Chinese, Jan-ten Foh, that is, the "Light-Lamp" Buddha.

Mi-lei Foh, the Merciful, "The Laughing Buddha."

Of more interest and importance than these, on account of their influence upon popular imagination and human longings are two other fictitious Buddhas. The first is the Buddha-that-is-to-be, named by Occi-

dentials, on account of his big, benign appearance, "The Laughing Buddha." He is Maitreya, "the Merciful," called in Chinese Mi-lei Foh. At present he is reported to be in the Tushita paradise. The Buddha visited him there and told him his destiny. On this occasion Maitreya also reminded Buddha of the latter's wonderful life of service in the following rather striking fashion: "The wonderful result is to men incredible. It is as if a man of beautiful countenance and black hair, about twenty-five years of age, should say, pointing to an old man of a hundred, 'This is my son'; and the old man should point to the young man and say, 'This is my father.'" This Laughing Buddha will appear five thousand years after the historic Buddha's time and will usher in a new era. Tradition says he will be sixty feet high. Fortunately, however, for the image-makers, others have given in later days another conception. They also have visited Mi-lei in his present home, and so he is now usually represented in the temples as a rather short, very stout, jolly-looking Chinese, sitting wreathed in smiles and with but little else over his broad breast and abdomen.

The O-mi-to Foh, the Buddha of Boundless Age.

The other imaginary Buddha is the ruler of the Western Heaven, described in a former study. He is Amitabha Buddha, the Buddha of "Boundless Age." In Chinese his name and fame as O-mi-to Foh, is known to all. At times he is also pictured as "Chie-yin" when, with hand outstretched, he "welcomes" mortals to his allegorical paradise. Ten million King-

doms of Buddha, 'tis said, separate his world from ours. As he with his Western Heaven is the most tangible hope of the craving for immortality of millions, there are few who receive more homage.

Yoh-shi Foh, the Buddha Who Heals.

Do not conclude, however, that these comprise all the Buddhas. Another whose heaven is equally distant from the East must also be mentioned. He is in Chinese Yoh-shi Foh, that is, the Buddha who instructs in Healing. He, therefore, removes bodily and mental calamities, and lengthens the earthly lives of his supplicants. He is, however, and significantly, much less popular than his great contemporary of the Western Heaven.

The Creation of Fictitious Bodhisatvas.

Possibly even more important in its influence than these developments we have been following, namely, these extensions in space and time, the development of theism out of atheism, and of immortality out of absorption or annihilation, was the voicing of another cry of the human soul for infallible guides or Saviours. This was in turn supplied by the creation of fictitious Bodhisatvas, or, as they are called in Chinese, Pu-sas. They are, as has been aptly said, "heirs-apparent" to Buddhahood or Enlightenment. They have not yet but are about to enter upon Nirvana. Moved to compassion, 'tis said, by the misery of the world, these have refused to enter Nirvana until they have saved countless myriads of beings from distress. This new thought may, perhaps, be best explained by telling simply the story of three or four of the most

widely-known and worshipped of these Pu-sas, saviours or deliverers.

Widely-known Pu-sas, Wen-shu.

The Bodhisatva Manjusiri, or, as he is called in Chinese, Wen-shu Pu-sa, is the embodiment of Wisdom. This is symbolized by a sword carried in his right hand, showing perchance the keenness of his intellect in dividing the true from the false. He also rides upon a lion to show his triumph. He is represented as receiving instructions from the Buddha, and then setting out toward central and south India, where thousands flocked to him for instruction. He is thus a great saviour of the ignorant and deluded.

Pu-hsien.

The Bodhisatva, called in Sanscrit by the long name Samantabhadra, is better known in China as Pu-hsien. He is the embodiment of Happiness. He, too, has vowed to save millions of men before entering into Nirvana. He recommends all to withdraw their thoughts from the world of sensation. Like other Pu-sas, he wears a gilded crown of Lotus leaf. He rides upon an elephant, indicative of caution, dignity and strength. He also has many admirers.

Ti-Tsang.

A third noted Bodhisatva is she (or he) known in China as Ti-tsang. A whole book is devoted to her marvels. The story, briefly told, is of a maiden whose mother slandered the three treasures, that is, Buddha, the Law and the Priesthood. After death she was sent to the limitless hell. Her daughter, grieving over her mother's wicked life and inevitable fate, sought the aid

of an ancient Buddha image. She was told to sit at home and meditate on his name. Doing so, she fell one day into a state of deep reverie and soon found herself on the banks of a great ocean. Here she saw many beasts of prey with iron bodies, flying and walking on the sea. Multitudes of unhappy men and women were swimming there and were bitten constantly by these ferocious animals.

A demon king addressed her kindly, informing her that she had come to the great, iron-mountain girdle that surrounds the world. The people, she saw, were the inhabitants of our continent the Jambu, who had recently died. If, after forty-five days, no one performed any meritorious act for their benefit, they must be transported to this sea. On further inquiry as to the fate of her mother, she was rejoiced to hear that, owing to her, the daughter's piety toward the ancient Buddha, the mother had been saved and was already in Paradise. Indeed, such merit was sufficient, in addition, to raise innumerable other persons to heaven. Returning to consciousness, the maid made a vow that, through innumerable coming kalpas, she would perform acts of merit for the deliverance from suffering of multitudes of living beings. She (or he, for this Pu-sa is also at times represented as a son of a king of Siam) is thus a deliverer from the terrors of Hades, and is often represented sitting with benign countenance, while around are clustered the ten kings of hell listening to her instruction. She saves men from these bitter seas and earth prisons with their many punishments.

Kwan-yin, "Goddess of Mercy."

Most noted of all these deliverers is Kwan-yin, familiarly spoken of among Westerners as the "Goddess of Mercy." Her power is almost unlimited, for she can transform herself into all conceivable forms, and so can save not only men, but devas, animals and other races of beings. She is, therefore, frequently depicted with a thousand arms stretched forth to save. She especially rescues men from the "eight miseries" and may be seen saving sailors at sea, travellers from wild animals, robbers, etc. Perhaps her most popular form is with a child in her arms, as she comes forth to aid unhappy mothers. This latter has led some to identify her with the Virgin Mary, but the idea is radically different. Here again, though this saviour is frequently called "she," the older form was doubtless male. As there seems no limit to her transformations and powers, she is naturally among the most widely supplicated and worshipped.

The Mahayana School in China.

It has taken considerable space to state this development of the Northern Buddhist school, even in outline. But it is of paramount importance, for it was this system of thought which the two teachers from India, who arrived in China in the middle of the first century A. D., came to teach. It was the books of this system which they and most of those who came after them translated into Chinese, and so its temples and forms of worship which were set up. Despite an Emperor's welcome, there was opposition, and it took centuries to cover the new land with temples. But

eventually thousands of priests, from among the men and also women took the vows, and Buddhist ideas have flooded the thought-life of the people.

Idolatry Related to Allegory.

As stated previously, very probably these subtle Hindu teachers of the first and second centuries B. C., who inaugurated this Mahayana or "Great Vehicle" system, disbelieved in much of this imaginary extension of time, space, exaltation of Buddha and fanciful deliverers. As we at times set up statues of liberty or justice to impress imperishable ideals, so they probably thought by means of images to lead men to seek after destruction of desire, denial of sensation, and their peculiar ideas of wisdom, mercy, emptiness, happiness and Nirvana. But the ignorance, or perhaps one should more truly say the infinite longings within the souls of men, could not be satisfied with these allegorical interpretations. Denied powers beyond their own, they proceeded to deify all these images, till today the atheism of the Tathagata has become a form of polytheism, with gods innumerable and still growing, for anyone by merit may become successively a listener, an understander of causes, a saviour and then a Buddha.

Each Pu-sa Has His Own Chief Seat.

The whole system, with many modifications, has been adopted in China. The four great deliverers have, in addition to having their images everywhere, each been given as the years have passed special stations in this land. Thus Wen-Shu, the wise, has his chief seat at Wu Tai mountain in the province of

Shan-si. Ti-tsang has made a temple in An-hwei, some miles west of Nanking, his home. Kwan-yin lives at Pu-to Island, near Canton, and Pu-hsien has headquarters here in our own province of Szechwan on the famous Mount Omei. Visiting there one summer we were told that Pu-hsien had appeared that same season. On inquiry as to the evidence, we were told that he had ascended the mountain among the train of pilgrims, visited the many temples, and then reaching the Golden Summit had thrown himself over the great sheer precipice. On looking for the body the searchers below could find no trace,—was not that proof sufficient?

Each Idol His Own Place in the Temple.

The masses of the people, therefore, look upon these abstractions, some of which are associated with semi-historical persons, as absolute powers, and visit the temples for heavenly help, much as they go to their magistrates for earthly aid. By the door-way, as they enter, stand two great generals of the devas, "Hen" and "Ha," with arms uplifted and fearsome mien to terrify unworthy intruders. Next follow many defenders of the Buddha and his teachings, notably the four kings of the devas, Kwan-ti, the Chinese god of war, the Dragon King and others. In the next court are probably three or four deliverers, Wen-shu, Pu-hsien and Kwan-yin, with their promises of wisdom, happiness and mercy. Another court farther up brings the supplicant to the hall of the Great Hero, that is Buddha himself. He is usually called in China Shih-Kia-Mo-Ni, that is Sakyamuni, the Sage of the Sakya

race. There he sits in the serenity of self-salvation, teaching all beings the Law. Men are represented by his youthful cousin Ananda (in Chinese O-lan) and the aged Kashiapa (Chinese Kia-shie), his successors in the patriarchate, who stand to hear his instruction. Eighteen saints, Lo-hans, with special miraculous powers over nature, and above them rows of devas (Chu-Tien in Chinese), sit listening attentively. In a still higher court sits usually the smaller image of Mi-lei Foh, that is "The Laughing Buddha," the Buddha-that-is-to-be, and higher still O-mi-to Foh, the Buddha of Boundless Age, welcoming the wanderers to his wondrous Western Heaven. Worshippers, save on the special feast and birthdays of the images, are comparatively few, but the big temples contain often one or two or even three hundred priests, who spend the long day in lighting candles, ringing bells, beating the wooden fish, reciting their translations or transliterations of the sutras, marching in ceremonial procession, or loafing about lazily, awaiting a call forth to some funeral, too often conjuring up plans to impose lucrative alarms upon the credulous.

Extravagant Promises to Worshippers.

Most extravagant promises are made to those who call upon the names of these Buddhas and Deliverers. Thus we read in the Lotus Scripture that: "If many merchants sailing the ocean meet with a typhoon, and even a single one on the ship call upon the name of Kwan-yin, the "Goddess of Mercy," all on board will be delivered from danger. If a man should be about to suffer hurt and call upon Kwan-yin, the sword or

spear of his enemy will at once break in pieces. If a man hallows Kwan-yin's name but once and worships Kwan-yin, the blessings of the two are equal, and cannot end for millions of years."

So to those who worship Ti-tsang, Buddha himself is said to promise that, "If any good man or woman will worship Ti-tsang, repeat his name, make an offering to him, or draw his picture, such a person will certainly be born in the thirty-third heaven." Again, it is promised that, "If a woman with an ugly countenance and sickly constitution prays to Ti-tsang, she will, for a million kalpas, be born with a beautiful countenance." Is it to be wondered at, in view of these extravagant hopes, that deluded priests pass around and around the altars simply repeating over and over again the name of O-mi-to Foh, or some other idol, that pilgrims repeat it from step to step as they climb the long mountain paths or that the Tibetans have systematized it all thoroughly and flutter their prayers from flags mechanically in the breeze, or better still, fill great churn-like cylinders with their prayers and set them turning by water power along the little mountain streams? Perhaps it is even less to be wondered at that these very extravagances have estranged the thoughtful people of the land. Some scholars here and there are enamoured by the subtleties of the old Hindoo philosophers, their psychological speculations and the beauty of the style of the translations, but outside the priesthood in China today the majority of the followers are old women and the simple-minded of the masses.

Charms, Formulæ, Relics.

In addition to idol worship and these mere mechanical, vain repetitions in prayer, many other corruptions crept into the system as it developed both in India and here in China. Among these may be mentioned magic formulæ and charms made from old Sanscrit characters, meaningless in their original but mystic enough to deceive the multitude. By means of these many claimed the rôle of healers of disease, rain-makers and foretellers of events. The chief mover in this development seems to have been a monk Amogha from Ceylon, and thus related to the Hinayana or Little Vehicle that branch of Buddhism that developed in the south of India. He is called in Chinese Pu-kung, that is "not empty," and occupied a chief place at court during his day. It was he who, about the year 768, introduced the custom now so common of feeding the hungry ghosts each fifteenth of the seventh moon and at funerals. In this a magical arrangement of the fingers as well as delineations of Sanscrit characters and reading of special books play a prominent part.

Relics in various forms also become religiously powerful. The teeth, the dust, parts of the clothing, or bones, or former rice bowls of Buddha and other Bodhisatvas were especially potent. Fa-hsien, an ardent Chinese Buddhist, made a visit of almost fifteen years to India about the year 400 A. D., and found this worship of relics in full swing there. In one place a bone from Buddha's skull was covered with five precious substances and zealously guarded by eight officers of the king. In other places topes were erected

on the sites of Buddha's footprints, the place where he dried his clothes and even where he cut his hair and nails. This later spread to China, and we find even Emperors going forth to meet parts of bones carried in great state to their capitals. It was also the beginning of the pagodas which still so picturesquely dot the land. Built first to house or honour these sacred relics, they later came to be looked upon, coupled with the subversive genius of geomancy, as means of regulating the literary and other luck of the land, and were built in great numbers, beginning chiefly with the Tang dynasty (approximately 600-900 A. D.). Relics are less prominent now, but still an occasional one is displayed, as at Omei, where a great tooth, purporting to be one of Buddha's presumably innumerable molars, is displayed. From its size it may be the tooth of an elephant or some other large animal.

Hinayana Influence.

Other interpretations of Sakyamuni's teachings than those of the regular northern school have also come to China. These are even more intimately related to the Hinayana. Prominent among these new teachers was no less a personage than the twenty-eighth patriarch or pope of Buddhism, who personally came to China about A. D. 520. He is called Bodhidharma, or in Chinese Ta-mo, and came by way of Canton and the south. He disbelieved in all outward forms and images, even in the use of sacred books, and taught the abstraction of the mind from all objects of sense and its own thoughts. In this the smaller vehicle of the south held closer to Buddha's Law. This

is clearly shown in a conversation between Ta-mo and the Liang Emperor (compare Dr. Edkin's *Chinese Buddhism*). The latter spoke of having built temples, transcribed books and admitted new monks to take vows incessantly and asked: "How much merit may I be supposed to have accumulated?"

The reply was, "None."

"Then what is true merit?" asked the Emperor.

"It consists in purity and enlightenment, depth and completeness, and in being wrapped in thought while being surrounded by vacancy and stillness," was the reply. "Merit such as this cannot be sought by worldly means."

Ta-mo then left for the north, for the capital of the then Wei kingdom at Lo-yang. Here for nine years, 'tis said, he sat with his face to the wall, and after five attempts to poison himself, finally died.

Compromises Between Northern and Southern Schools.

Ta-mo gave orders that other patriarchs should succeed him for two hundred years, then "the law of Buddha having spread throughout the whole nation, the succession of patriarchs will cease." Five Chinese patriarchs, accordingly, bore the honour. Since then the patriarchate has ceased to exist. Other schools, namely, those known as the Tien-tai, the Chin-tu, the Lin-chi, etc., have sought to combine these two extremes of formalism and mysticism as exemplified by the schools of Northern Buddhism and that of Ta-mo, until we have in China almost as many varying denominations of Buddhism as there are of Christianity.

They may, today, however, be divided roughly into

Mystics (Ch'an-si), Ritualists (Fa-si) and Disciplinarians or Ascetics (Lu-si). The latter, few in number, now wander about barefooted, begging their way, and make a precarious living by fortune-telling, etc. The day for more severe asceticism, such as the hanging of weapons in the flesh, the severing of limbs or self-cremation known to past dynasties, is past. The second includes the great majority of priests of the present. They simply take literally and formally the books, ceremonies and postures prescribed by the past and go through the daily routine of special occasion requirements as might so many automatic figures.

The Mystics are more consistent descendants of Ta-mo and the Buddha. As one ascends Omei, the sacred mountain of Szechwan province, here and there in the temples may be found the bones and skull of past priests who, through long processes of meditation, are said to have attained Nirvana. Their bodies have been, accordingly, not cremated as the custom is, but carefully covered over with plaster and other substances and now set up among the Buddhas and Bodhisatvas are worshipped by the pilgrim throng. There are few, if any, willing to endure such extreme abnegation today. Yet here and there, as in the great Wen-Shu monastery, in Chengtu, Szechwan's provincial capital, one may enter the Ta-mo hall and see on either side a score or more of the Lin-chi sect, seeking to lose all knowledge of sense, time and space. The abbot informs you that the custom is to sit with the eyes fixed on the end of the nose, the nose pointed to

the centre of the breast and the thoughts completely at rest. After a time all sense surroundings will disappear. One has but to look at the faces of these misguided seekers of the Way, to believe that the process in many cases is too sadly true and that they become half comatose creatures devoid of the glow and splendour of the Divine image within. Others, doubtless, find, as has been demonstrated in many another monkish system, that this way of meditation, far from bringing the destruction of desires, brings through inactivity but greater incitement, and makes baser thoughts more dominant.

Buddhism Founded in Fallacy.

It would be quite wrong, however, to attempt to banish present-day Buddhism as an utterly benighted system which has been and is bereft of all benefit to China's masses. They have doubtless their black sheep among priests and people, but such are the exception, not the rule. Ethically their ten commandments, stated in China as: Thou shalt not (1) kill, (2) steal, (3) commit adultery, (4) lie, (5) sell wine, (6) defame others, (7) praise yourself, (8) be parsimonious and scoffing, (9) grow angry and refuse reproof, (10) revile the three Precious Ones (Buddha, the Law and the Priesthood), though distorted in interpretation are respected by many. The laity are expected to emphasize the first five, and these doubtless bear fruit.

Despite some recent attempts at reform and the search for Bodhi in special circles, however, the stress is little heard today upon such morals. Instead of

teaching and exhortation, services consist largely in reading sutras, transliterations of ancient texts understood neither by the masses nor the majority of the monks themselves. Thus, the rank and file know chiefly to abstain from meats, to release life on Buddha's birthday, to call in the priests for funerals, and to repeat constantly the name of O-mi-to Foh, praying his aid and ultimate entrance into his Paradise. Unfortunately, the motive now is rarely love and service to all sentient beings and man, but rather the selfish hope of eventually escaping the six paths of another existence, namely, of animals, hungry ghosts, spirits in hell, men, asuras and devas; and reaching the joys of the Western Heaven or the non-existence of Nirvana. Furthermore, the Confucianists, the long and at times bitter opponents of Buddhism, can claim an at least equally pure and well-sustained moral code, so the ethical contribution of the Buddhist system to China is greatly curtailed.

Religiously, nevertheless, Buddhism has supplied a need of the human soul which later Confucianism with its over-emphasis on reason and consequent tendency to agnosticism has refused to give. Badly beclouded as they are, even Buddhist conceptions and convictions of a Higher Power and human saviours have brought some measure of comfort in a cruel world, and are apparent steps in the search after the All-Father.

Æsthetically, Buddhism has also inspired much effort in China and many superb things in pottery and bronze, painting, carving and architecture are still scattered

far and wide to attest its gentle love of life and of the beautiful.

Whatsoever things of these are true, beautiful, of good report, Christianity in turn comes not to destroy but to fulfil.

XIII

ISLAM IN CHINA

IT is a matter of considerable surprise to some to find Mohammedans in China, a surprise which deepens greatly when it is discovered that they are there so widespread and in such numbers. Mr. Marshall Broomhall, in his excellent book *Islam in China*, and to which we are much indebted, has made perhaps the most satisfactory study of this subject and gives us the following *maximum* estimate of Mohammedan population:

<i>Province</i>	<i>Population</i>	<i>Province</i>	<i>Population</i>
Kansu	3,500,000	Kiangsi	2,500
Shensi	500,000	Anhwei	40,000
Shansi	25,000	Chekiang	7,500
Chili	1,000,000	Hunan	20,000
Shantung	200,000	Kwangtung	25,000
Honan	250,000	Kwangsi	20,000
Kiangsu	250,000	Fukien	1,000
Szechwan	250,000	Manchuria	200,000
Kweichow	20,000	Sinkiang	2,400,000
Yunnan	1,000,000	Mongolia	100,000
Hupeh	10,000		
		TOTAL	9,821,000

Other writers are quoted who have placed the Mohammedan population at fifteen millions, twenty mil-

lions, thirty-four millions, fifty millions, and a Chinese Moslem official of Yunnan province even estimated them at seventy millions! Placing this population, therefore, at ten millions would seem sufficiently conservative, which would mean that at least one individual in every forty of China's citizens is a Moham-medan. That they are so widespread, being found, though in vastly varying proportions, in all provinces of the land is also a matter worthy of note.

Certain questions immediately arise which directly or indirectly concern us in our study: By what route did Mohammedanism come? What were the causes which brought it? When did it arrive? What has been its history in the land? What is its present cultural influence in China? These and other queries we must attempt to answer. But we will do this poorly until we remind ourselves of some of the historic factors connected with the life of its founder and the spread of his convictions. We study first, therefore, Islam in Arabia.

The Birthplace of Mohammed.

The ancient city of Mecca, so Mohammedan tradition assures us, marks the spot where Hagar long ago laid her perishing son Ishmael down to die. Here the well is still shown from whence she drew the life-giving water, and here is situated the Kaaba, or "Cube," a small building approximately thirty feet each way which housed, in the early centuries of our era, the gods of the Koreish and other tribes. At a height of about four feet from the ground, the outer wall contains a small reddish-black stone (about six by eight

inches in size), dotted with coloured crystals and encircled with a band of silver. This is the famous Black Stone, brought to earth, so Arabian tradition avers, by the angel Gabriel.

Here Mohammed was born in the year 570 A. D. His father had died before his birth and his mother died when he was but a boy of seven, so for two brief years he was guided by his grandfather, the head of the Koreish clan. Then the good grandfather also died and he came into the home of his uncle, Abu Talib.

Mohammed never went to school. It is doubtful if he ever learned to write. His school was the great school of the world. He learned to watch his uncle's camels and sheep on the mountain side, to ride Arabia's far-famed steeds, even to fight at times, or to listen at night to the traditions of his tribe and search the strange panorama of the star-studded heavens.

His Youth.

At twelve years of age, like another historic Child, he travelled away, possibly to Jerusalem—at any rate through Palestine and north to Syria. He was with his uncle's caravan as it went to trade Mecca's products for those of other lands. This was evidently but the first of many such journeyings. These brought him varied experiences but little wealth, and at twenty-five, Mohammed still lacked both wife and fortune. Both, however, were to come soon—and together. A lady of renown, Khadijah, needed a skilled leader to manage her caravan, and when Mohammed had proved his ability to manage that successfully, she chose him

for the longer journey of life. Though she was fifteen years his senior, the new home seems to have been a happy one and while she lived Khadijah did much to give a sane solution to the crises in Mohammed's new career.

Mohammed had always been a man of good family. Now, by his marriage, he was raised to a position of comparative affluence. Freed thus from the struggle for existence, he began to take a more prominent place in the affairs of his tribe. His grandfather had been head of the Koreish, as said, and that gave him as grandson place and prestige. An incident which transpired when he was thirty-five shows this. It is related that the tribes were repairing the Kaaba which had been almost destroyed by a diastrous flood. All went well until the difficult question arose as to who was worthy of raising to its pristine place, the sacred Black Stone? This was left to Mohammed, who solved it by assigning each of the four leading chiefs a corner of a sheet on which the stone was accordingly harmoniously raised to its proper position.

But his interests were not wholly social. He had come to the period of reflection, and religious rites and beliefs were often before him. Indeed, his time was one of religious contacts and conflicts. Not only were there the traditional animism and polytheism of his own Arabian peoples, but mingled with them were other cults and settlements of Jews and Christians. These latter he had met on many occasions during his caravan journeys to the north, when he had even received hospitality at Christian hands.

Religious Revelations.

Thus, in the year 610 A. D., when forty years of age, we find him retiring with his wife to a cave on Mount Hira, near to Mecca, for meditation. It was while here that he experienced strange psychic manifestations. One of these was a supposed visit from the angel Gabriel, who approached within two bow-shots' length and, presenting a silken cloth covered with writing, bade him read. This was the beginning of revelations direct from Heaven. Then, and later, these were uttered by Mohammed as messages to men, and, later still, after his death, collected by his followers to form their sacred book, *The Koran*, that is, the "Recitations."

The Flight.

Khadijah, his wife, was his first convert, then his two adopted children, Ali and Zeid, and later Abu Bekr, a merchant, and the fiery Omar, all five of whom were to be intimately associated with the new prophet and his propaganda. Like many another would-be reformer, Mohammed, in the main, met only ridicule in his native city of Mecca. A half-hundred, however, believed, and were subject to such persecutions that many fled to the Christian king of Abyssinia. Pilgrims from other centres were apparently more open to conviction. This was especially true of certain Jews and others of Medina, a city a short distance to the north. Thither Mohammed accordingly fled, in the year 622 A. D., a date to be ever after kept sacred in the annals of Islam as 1 Anno Hegira, that is, the First Year of the Flight.

Unfortunately for the new faith, Khadijah, with her fine feminine instincts, had passed away in the year 620 A. D. Left bereft of her presence and guidance, Mohammed had given reign to the fiery steeds of animal desire even before the Flight. The very year of Khadijah's death he contracted two new marriages, one with a widow, the other with a child of ten, the daughter of Abu Bekr. Indeed, the records show that from the age of fifty when his first wife died to the age of sixty-two, at which time he, himself, passed away, the new prophet had accumulated ten wives and two concubines. One of the former was the wife of his adopted son, Zaid, whom he persuaded to divorce her. The others were mainly widows, two of men whom he had murdered.

In Medina.

During his first year in Medina, Mohammed set himself to the establishment of his new creed. On the spot where the famous camel Al Caswa, which carried him in his flight, had stopped in the city, he erected the first mosque and, near by, a minaret. From the latter a negro slave summoned the people five times daily to prayer—at dawn, at noon, at sunset, and two hours before and after the latter. In the mosque, Mohammed, himself, preached to the people each Friday, prescribing the four genuflections, the washings and other rules and revelations. The latter were often in poetic form and judging from their flow and rhythm must have been preceded by many hours of meditation.

But more sinister concepts were being created in

the prophet's brain. He began to dream of position, of power, of wealth, of dominion. At first, he was somewhat friendly to the Jews and Christians. He even had his followers face Jerusalem when at prayer. But his claims to be not only a prophet, but *the* prophet of Allah, led to inevitable conflict. He began to silence his enemies by secret assassinations. He needed funds and sent his followers out to attack the caravans from his native Mecca, and even bowed so low as to break the sacred truce of the month of Rejeb when, according to the unwritten traditions of the desert, even the wild Bedouin refrains from plundering. Medina became actually a nest of freebooters, forgiven and frenzied by the pliable faith of their prophet.

War of Mecca.

By the year 630 A. D., Mohammed could assemble ten thousand fiery followers. With these he marched upon Mecca. The defense was feeble and the city fell. Contrary to the custom of his followers in later years, Mohammed's first act was one of clemency and he spared the people of the city. His next was to hurl the ancient tribal gods from their holy place, the Kaaba. By a later act, however, he made it, and not Jerusalem, the centre of power and prayer, which it has remained throughout the succeeding centuries. Two years later (632 A. D.) he died, and was buried in Medina.

The above is a very inadequate outline of Mohammed's life and immediate influence as seen by Western writers. The picture presented by his followers should also be recorded. Samuel M. Zwemer, in his *Islam*

and other writings, to which we are indebted for much of the substance of our summary, gives us the following from Kamal ul Din (A. D. 1349-1405):

In Praise of Their Prophet.

“Mohammed is the most favoured of mankind, the most honoured of all apostles, the prophet of mercy, the head or Imam of the faithful. He is the best of prophets, and his nation the best of all nations, his creed the noblest of all creeds. He was perfect in intellect, and was of noble origin. He had an absolutely graceful form, complete generosity, perfect bravery, excessive humility, useful knowledge, power of performing high actions, perfect fear of God and sublime piety. He was the most eloquent and the most perfect of mankind in every variety of perfection and the most distant of men from meanness and vices.

“Aisha stated that the prophet, when at home, used to serve his household; he used to pick out the vermin from his cloak and patch it; mend his own shoes, and serve himself. He used to give fodder to his camel, sweep the house, tie the camel by the foreleg, eat with the female slave, knead dough for her, and carry his own things from the market. He used to be constantly in a state of grief and anxiety, and never had any peace of mind.

“Ali stated that he asked the prophet regarding his mode of life, and that he replied, ‘Knowledge is my capital; love, my foundation; desire, my vehicle; the remembrance of God, my boon companion; grief, my friend; knowledge, my arms; patience, my cloak; the

pleasure of God, my share of plunder; poverty, my distinction; renunciation of the world, my profession; faith, my strength; truth, my interceder; obedience to God, my sufficiency; religious war, my nature; and the refresher of my eye is prayer.' ”

As one reads such descriptions one cannot but feel that such Mohammedanism is a faith bordering at times upon fanaticism, based little upon its founder but largely upon later fiction and fancy born of poetic ideals. But Mohammedanism has as its standards not alone the example of the prophet. It has also the *Koran* and certain reputed sayings and doings not therein recorded but sanctioned by tradition. It has further the interpretations of these as stressed by the Sunnis, Shias and many other than the seventy-three sects into which the prophet foretold that his followers would divide.

With these as a basis, Mohammedan faith and practice (still following Zwemer) may be divided as follows:

Six Articles of Faith.

Mohammedan Faith has *six* special articles. They are: (1) A Conception of God. “There is no God but Allah,” that is the first step both in order and in importance of the creed. It is monotheistic, and God is represented as personal, all wise, all powerful and omnipresent. But His will is utterly arbitrary. He is in no way limited by a moral standard which He has established. He is not unchangeable, the same yesterday, today and forever, but free to the verge of fickleness, and man can but fear and tremble.

(2) A Belief in Angels. These include the four archangels, Gabriel who reveals truth, Michael the patron of the Jews, Israfil who will sound the last trumpet. Israil the angel of death and numerous ordinary angels and jinn or genii. The former are formed from light and include two recording angels for each individual. The latter are formed from fire, and haunt baths, wells and ruined houses. Lastly and most to be dreaded there is the devil, Azazil and his numerous and terrible imps.

(3) Sacred Books. "Moslems believe that God sent down one hundred and four sacred books. Only four books now remain, namely, the Torah or law which came to Moses; the Zabur or Psalms which David received; the Injil or Gospel of Jesus, and the Koran. The latter is uncreated and eternal, to deny this is rank heresy. While the other three books are highly spoken of in the Koran, they now exist, Moslems claim, only in a corrupted form, and their precepts have been abrogated by the final book to the last prophet Mohammed."

(4) Major and Minor Prophets. There are six major prophets of Islam; Thus "Adam is the chosen of God; Noah, the preacher of God; Abraham, the friend of God; Moses, the spokesman of God; Jesus, the spirit of God; and Mohammed, the apostle of God. Mohammed has also two hundred and one other titles of honour by which he is known among the faithful."

In addition there are twenty-two minor prophets mentioned in the Koran. They are: Enoch, Heber,

Methusaleh, Ishmael, Isaac, Jacob, Joseph, Lot, Aaron, Jethro, Zacharias, John the Baptist, David, Solomon, Elias, Elijah, Job, Jonah, Ezra, Likman (Æsop), Isaiah and Alexander the Great.

“According to the Moslem teaching,” (to again quote Dr. Zwemer) “Jesus was miraculously born of the Virgin Mary. He spoke while still a babe in the cradle, performed many puerile miracles in His youth, healed the sick and raised the dead when He reached manhood. He was specially commissioned to confirm the Law and reveal the Gospel. He was strengthened by the Holy Spirit (Gamaliel). He foretold another prophet, whose name should be Ahmed (Mohammed). Jesus was by deception and substitution saved from crucifixion and taken to heaven. He is now in one of the inferior stages of celestial bliss. He will come again at the last day, slay anti-Christ, kill all the swine, break the cross, and remove the poll-tax from infidels. He will reign as a just King for forty-five years, marry and leave children, then die and be buried near Mohammed at Medina. The place of His future grave is already marked out between the graves of Omar and Fatimah.” Mohammed now dwells in the highest heaven several degrees above Jesus.

(5) The Day of Judgment. There will be forty days’ rain, the *os sacrum* of each human will be re-vitalized and the body literally rise again. For the good after Judgment there will be an everlasting life of physical joys, gardens, couches, wine, houris. Mohammed is reported to have said, “The believer in Paradise will marry five hundred houris, four thou-

sand virgins and eight thousand divorced women." Hell is sevenfold and full of inarticulate terrors, serpents, scorpions, fire, burning pitch, pus.

"Connected with the Day of Judgment are the signs of its approach, viz., the coming of the anti-Christ (Daj-jal), the return of Jesus as a Moslem prince, the rising of the sun in the west, the war of Gog and Magog, etc."

(6) Predestination. Orthodox Mohemmedanism is ultra-Calvinistic. All man's life here and hereafter is fixed. Each has his irrevocable fate. Omar Khayyam voices the sentiment of millions when he writes:

*"'Tis all a Chequer-board of nights and days
Where Destiny with man for pieces plays,
Hither and thither moves and mates and slays,
And one by one back in the Closet lays."*

The Practice of Islam.

"While Islam means *resignation* to the will of God it is especially submission to His will in the observance of *five* duties." Mohammed said, "A Moslem is one who is resigned and obedient to God's will and (1) bears witness that there is no god but God, and that Mohammed is His Apostle; (2) is steadfast in prayer; (3) gives "zakat," that is legal alms; (4) fasts in the month of Ramazan; and (5) makes a pilgrimage to Mecca, if he have the means."

In addition to these five, three other practises are emphasized (*cf.* Zwemer), viz., (1) circumcision, (2) feasts and festivals, (3) the Jihad, or religious war. The *Koran* demands that the true believer "kill those

who join other gods with God, wherever ye shall find them."

Seven Sins.

Some say there are seven great sins—idolatry, murder, false charge of adultery, wasting the substance of orphans, taking interest on money, desertion from Jihad, and disobedience to parents. Others say there are seventeen and include wine-drinking, witchcraft, and perjury. . . . Nothing is right or wrong by nature, but by the fiat of the Almighty. It is significant that Mohammedan sense of sin does not forbid polygamy, divorce and slavery.

Spread of Islam.

We have dealt at some length with the prophet and his revelations, especially as the latter have been explained and enforced by his followers. We next proceed to inquire as to how and whither the propaganda spread, and, in particular, the causes and courses by which the new creed came to China.

Before Mohammed's death, in 632 A. D., Arabia had largely surrendered to the new faith, and just before his fatal illness he gave orders to attack Syria. "Slay the polytheists wherever ye find them," were his orders, and Abu Bekr, his successor as Caliph, hastened to obey the command. In turn the fiery Omar became Caliph (634 A. D.) and by 637 A. D., Damascus, Jerusalem and all Syria had fallen before his arms. Another three years and the ancient empire of Egypt had collapsed, to be followed in another two years by the overthrow of proud Persia. The onward march of Islam at this time is thus depicted by Zwemer:

"It swept across Syria, Egypt, Tunis, Algiers, Morocco, like a desert simoom,—swift, fierce, impetuous, irresistible, destructive,—only to be curbed and cooled by waves of the Atlantic. History tells of Akba, one of their leaders, that he rode his horse far out into the surf, crying: 'Great God! If I were not stopped by this raging sea, I would go to the nations of the West, preaching the unity of Thy name and putting to the sword those who would not submit.'

"Tarik, finding no lands to the West, crossed over the straits into Spain, and named its promontory, Gibraltar, Jebel Tarik (the mountain of Tarik),—an everlasting monument to his missionary zeal."

It was not until the battle of Tours, 732 A. D., just one hundred years after Mohammed's death, that France and Western Europe were saved from the Moslem power. As it was, the Moors ruled Spain until 1492. For one hundred years, 651-750, the Caliphs of Damascus spread their fiery faith throughout the central portions of ancient Asia, to be followed by the long, and largely enlightened, régime of the Caliphs of Bagdad, 750-1258.

Contemporary History of China.

From this cyclonic commotion which was shaking and shaping the western side of the Asian continent, we turn to its eastern slopes in China. The year 618 A. D., while Mohammed was still in Mecca, and slowly gathering a small group of believers, saw the downfall of the Sui and the rise of the famous Tang dynasty. The Sui was the last of a long series of attempts to control China's vast peoples which had

gone on unsuccessfully for a period of over four hundred years, from the time of the great Han régime (B. C. 206-A. D. 221). Under the Tang a new era arrived. The whole land was unified and vastly extended, Korea and Tibet were conquered, and even parts of Japan and India repulsed. "The empire under the first of the Tang dynasty extended from the Yellow Sea to the Aral Sea, and from Siberia to the southernmost point in Farther India" (Li Ungbin, *Outlines of Chinese History*). It was an age of peace, of prosperity, of poetry, of economic freedom when intercourse with foreign nations was encouraged, and of religious freedom when many religions from other parts of Asia found their way into the land.

The Tang fell in 907 A. D., to be followed after the usual period of unrest which has always followed the downfall of all great dynasties in China, by the almost equally renowned dynasty of the Sungs (960-1280). This was, pre-eminently, the period of Chinese philosophy and pictorial art, and an attempt was even made at public ownership of lands. The Sung fell before the onrush of the Mongols, who, though they ruled China for less than a hundred years (1280-1368), held mastery over practically all Asia so complete that there was again a continuance of great freedom as regards foreign relations, and many nations and their religions were welcomed to the land. The native Min dynasty (1368-1644) and the Manchu dynasty (1644-1911) bring Chinese history down to the days of the present Republic. These latter two dynasties were at times not so liberal to the foreigner, an attitude easily

explained when one recalls their early experiences with the Portuguese and other pioneer traders from the West, and unsatisfactory diplomatic relations in more recent years.

Two Contacts.

What were the contacts of Mohāmmēdānism with the people of China during this long period? In brief, there were two chief points of contact, one by way of the ancient sea-route round the south of the continent reaching China on its south-eastern coast, the other, the great overland route through central Asia and Turkestan reaching China by way of the province of Kansu in the far north-west. As it had priority in chronological contact, let us trace the former first.

The Sea Route to Canton.

It is a matter of historic record that in the sixth year of the Hegira (628 A. D.), Mohammed sent communications to foreign potentates inviting them to embrace Islam. Taking advantage of the fact of Arab traders making the long sea voyage to China in search of silk and spices, Mohammed possibly sent a similar message to the far-away court of Cathay. Tradition says that he *did*, and that the messenger was no less a personage than a maternal uncle of the prophet. There seems some reason for agreeing that such a delegate really did go to China at that time, that he went to the capital then at Sianfu, had an interview with the great Tang Emperor and was authorized to build a mosque at Canton, that he made another voyage to his native land and that he finally died and was buried

in the famous Echo Tomb, outside the city of Canton. There is, none the less, great need of clearer evidence as to who this messenger was. The name given in Chinese writings is Saad Wakkas, or Saad, son of Abu Wakkas, but critics agree that these lived, died and were buried in Arabia, nor were they "maternal uncle to Mohammed." M. de Thiersant has conjectured that the person was probably a maternal uncle, one Wahab bin Kabsha, but Broomhall seems to show that there is little support for such a statement. Indeed, some are inclined to consider the whole story a glorification of a later generation.

Chinese Records Regarding This.

More important for our present study, however, is the current belief of the followers of Islam themselves in China (*cf.* Broomhall). This is contained in a Chinese work, "Hwei-Hwei Yuan lai," or *Origin of Islam in China*. This states that in the third year of Tai-tsung, the first Emperor of the Tang dynasty, he one night had a dream. In it appeared monsters with black heads, no hair, enormous mouths and projecting teeth, most terrific and evil to behold, which rushed into the royal palace. Then pursuing them, came a man whose clothes were white and powdered, had a jewelled girdle of jade encircling his loins, on his head a plain hat, and around it a cloth turban like a coiled dragon. When he entered the palace he knelt toward the West. The monsters, when they saw him, were at once changed into their proper forms, and in a distressful voice, pleaded for forgiveness.

This was readily interpreted by the astrologers and

court to point to the prophet of Islam. So at their suggestion ambassadors were sent to Arabia and brought back with them three men to interpret the new revelation. These apparently came by way of the southern sea-route, one of their number being, they say, Saad Wakkas. In his interview with the Emperor, he is represented among other things as explaining the meaning of the terms "Hwei-Hwei," the name by which Mohammedanism is known in China. The words mean literally, "Return—return."

"It refers," he said, "to the temporary stay of man upon earth which he leaves to *return* at death. It refers to the soul's *return* to the Beyond, to the *return* of the erring conscience to the right way, to the *return* from the elusive and false, to the real and true."

After this interview, tradition sends him to Canton, where he erected the Holy Remembrance Mosque, then to Arabia, where he secured the *Koran*, arriving again in Canton, only to die and be buried a half-mile north of the city in the Echo Tomb. Thus Islam came to China by the southern sea-route, according to present-day belief and Chinese Mohammedan writers.

The Land Route to the North-west.

The first followers of Mohammed to reach China by way of the north-west land-route came, probably, about the year 720 A. D. At that time the Omeiydes were sweeping eastward. Persia had long since fallen. India and Tibet had come pleading aid against the common foe, and China had sent two hundred thousand men to their assistance only to be routed, in turn.

Had not these Caliphs of Damascus and their generals begun to weaken, it is possible China would also have fallen. It was at some time during these eastern wars that certain of the Zaid sect of Islam, persecuted by the faithful of the reigning Caliphs, are reported as finding an asylum in China. How many came is equally indefinite.

The Abbasides or "Black Flags," Caliphs of Bagdad, who succeeded the Damascus régime, 750 A. D., seem to have been on better terms with China. Thus, when the reigning Tang Emperor, about 755 A. D., found himself confronted by a widespread rebellion in the north-west under An Lu-shan, he appealed to Bagdad for aid. In response, four thousand warriors are said to have arrived in China. These, after the rebellion had been suppressed, settled down in the land, married Chinese wives and became Chinese Mohammedan subjects. How many came since, either as warriors or as refugees, during the centuries which followed, it is impossible to discover. The statistics, as recorded at the beginning of this chapter, show how they have multiplied unto this day.

Mohammedan Rebellions.

On the whole, the Mohammedans have shown themselves good citizens, and, on many occasions, aided the Empire in her wars, not a few civil and many military officials rising to places of honour. Consequently, during the long years of the Tang, Sung, Yuen and Min dynasties there appears to have been little cause for conflict. On the contrary, the late Manchu régime brought many conflicts, largely, it would seem,

from the rapacity of official subordinates. Repeated rebellions broke out, attended by awful slaughter on each side. Chief of these were the Yunnan rebellion, 1855-1873, when Tu Wen-hsiu set himself up as Sultan in Talifu, and that under Yakoob Beg in the great north-west which lasted from 1862 to 1877. In both rebellions millions perished, and great areas of territory were left ruined and destitute of population. It will be noted that both these have been along the west, where the Mohammedan population is greatest, and contact with the source of Islam easiest of access.

Marks of the Mohammedan.

What characteristics, if any, distinguish the Mohammedan from his fellow-Chinese citizen? To a new-comer to the great land of Sinim there seem to be but few. Intercourse, intermarriage, race instincts and customs appear to have almost completely absorbed any immigration from Western Asia. But a longer sojourn in the community or a more careful observation will reveal many distinguishing marks.

In physical appearance the Mohammedan is frequently taller, longer of face, has a decidedly more prominent nose and flashing eye. Frequently, too, he is more active, even aggressive and domineering. In clothing, save in large communities, he differs less, and a white turban which might mark him, may just as reasonably be anyone in mourning. Yet in the more dense settlements, octagon or cone-shaped caps, the latter of which the Chinese dub "pig heads," may also be a sign. So may a moustache clipped short to the lip and left long at the ends.

Occupations also are a guide. In scattered numbers the Mohammedan, as a rule, is not a farmer. He is a merchant and at times among the wealthiest. He is perhaps especially a barterer in horses, cows, sheep and their resultants as milk, flesh, wool, hides. Naturally he rigidly eschews the pig and its products. Thus, through Buddhist antipathies against killing cows, the beef-butcher business is almost exclusively Mohammedan; but pork is utterly taboo. Animals and fowl for food must be killed (ceremonially, at least), by the "Ahung" or Islam priest, while as a sign that their eating-houses are free from all contaminating things—especially lard—their co-religionists hang out a sign, not only with the words "chiao-men" or "member" upon it, but with also a water-urn to show that all is pure.

Special Social Customs.

In the great home ceremonies connected with birth, marriage and death, though many things are according to common Chinese custom, still there are also distinguishing marks. Thus a child, when seven days old, is given a name by a word from the *Koran*. At seven years he is, at times, circumcised and instructed in worship. During his 'teens he is married and must not leave home for the first year. At the wedding the prospective mother-in-law may go to the bride-to-be's home to receive her, and the latter's own mother may accompany her to her new home for the ceremony, both of which actions are contrary to usual procedure in China. Nor do the new pair bow to Heaven and the Ancestral tablet. Rather the priest

recites appropriate passages from the *Koran* as solemnization.

At death, the body is usually thoroughly wound in perfumed cloth, each limb separately. There is no thick-slabbed and costly coffin. The corpse is carried forth upon a single plank, a suitable loaf-shaped screen used as a public hearse, providing the covering, as the procession proceeds to the grave. Within the latter the body has no clothing save the cloth wrappings. The sides of the grave, however, are occasionally faced with boards or other material, and a small extension in the form of a cave may be made. The body must always face the West—toward Mecca—and may be placed kneeling or reclining. When completed, the mound is generally square in shape, and may have a headstone.

Mosques.

Mohammedan temples frequently show no distinguishing marks from the street save the caption "Pure-True Temple." But the enclosure once entered, the visitor is struck by their cleanliness and quiet. If the hour is one for prayer, believers are seen hurrying in and immediately proceeding to the side structures where small buckets of water are suspended for purification. Their ablutions suitably performed, they proceed to the main mosque. Sandals and shoes are left at the door; then each worshipper takes his place in his appropriate line upon the rows of matting that cover the wooden floor. All face Westward, the priest, readers and elders being in the front ranks. During the ceremonies, there are continual genuflec-

tions, bowing and prostration which only the initiated fully understand, and which few of those questioned will even attempt to explain. It is the custom, and that suffices. On the wall they face, indicating the West, are Arabic characters signifying Allah and in the right-hand corner a stairway leading up to an imitation door, the "Gate to Paradise." (Broomhall quotes some as saying that Jesus escaped through this to heaven, on which Judas was then taken and crucified.) There are no idols in the place, the only adornment being some lamps. In Szechwan, where the writer has chiefly come in contact with Islam, there seems to be no attempt to "call" the faithful to prayer.

Propaganda.

Is any attempt made to propagate the religion of the Prophet, and if so, how?

There is practically no open attempt made at proselyting. The sect has apparently chiefly increased in proportion with the increase of population. No Mohammedan woman marries outside her sect, however, while marriage of the men to Chinese women is common, and the woman, together with any children they may bear, thereby become members of Islam. Adoption is also quite common, especially after times of famine, when many children are taken into the Mohammedan fold.

Mohammedan literature is quite widely spread throughout the country. Broomhall, in his *Islam*, gives a list of a score of books, while another score are suggested. In Chengtu, there is quite a large shop

given over to the sale of such literature, and maps of Mecca and its vicinity are for sale. Liu Chih is the chief author.

Schools are more or less common in connection with the larger mosques. In these, there are usually but ten or a dozen youths of varying ages. The course continues as long as ten years and consists of the *Koran* and various commentaries. Not a few obtain a small smattering of Arabic sufficient to attempt pronunciation, but with little knowledge of its meaning. In large centres, such as Yunnan, even colleges are existent, and Nanking has also had one of some repute. *Mecca Pilgrimages.*

Pilgrimages to Mecca are fairly common in large communities, but in smaller centres they are very rare. The veneration with which they are regarded by the Moslem does not appear to extend in any way to the general community of non-believers. Indeed, there seems little in the general conduct of the "haji" or his co-religionists to commend their religion or manner of life to the Chinese citizen. It is generally known that the Mohammedan does not eat pork, but even this rule is often broken by naming the meat "mutton." As to abstinence from wine or usury little is heard or seen.

Required Practice.

The five main requirements of practice, namely, (1) acknowledgment of but one God and Mohammed as His prophet; (2) the five daily prayers; (3) fasting during the month of Ramadan; (4) alms to the poor, and (5) facing Mecca at required times, all seem to

be fairly widely known but usually very loosely observed unless it be by the Ahungs and other leaders, the first and third being doubtless best honoured. The fourth, when levied, is at the rate of thirty-five cents on each fourteen taels, and is given chiefly to their own poor, so that a Mohammedan beggar is the rare exception.

What is the attitude of the Chinese Mohammedan to the Westerner in China and to his fellow-Chinese citizen?

Relation to Christianity.

To the Westerner it is usually an attitude of friendship. Missionaries from almost all sections report that they are invited into their homes for feasts and even to their mosques for worship. Moreover, some Moslems return visits to the Christian churches. The fact that there is so much from a Scriptural standpoint common to both religions, is frequently emphasized. One is reminded that the Mohammedan prays to Adam before dawn, to Abraham about noon, to Jonah about tea-time, to Jesus at sunset and to Moses or Mohammed at bedtime. An aged reader in a small city once brought out his beautifully-embossed Arabic *Koran* in order to reveal to the writer the amount we had in common. A goodly share of this friendliness is doubtless due to native Chinese instinct, to the fact that the followers of the prophet are, in a sense, somewhat strangers themselves in the land and to the general ignorance as to the claims that separate Islam and Christianity. Recent years have tended to a closer intercourse between China and the West of Asia, thus bringing not

a few zealous Moslem teachers as visitors to those of the dispersion. A prominent example is that of a graduate of the great Egyptian University, El Azhar, at Cairo, who took up a strategic position in Peking. Modern Moslem literature is also coming into China, so that it is quite possible that the oncoming years may mean cleavage rather than closer relations between those who follow Mohammed and those who follow Christ.

Contact with Other Chinese.

As to the relation of the Mohammedans to their fellow-Chinese it can be stated that though, in the main, there seems to be little discord; yet where the former are in large numbers, both race and religious temperaments are revealed. The Chinese is inclined to view the follower of Islam as alien—aggressive, and unreliable. This is seen in the tone in which the latter is referred to as a “Hwei-tze,” “son of a Moslem,” and current sayings such as “Ten Peking slippery ones cannot talk down one Tientsin brawler, and ten Tientsin brawlers cannot talk down one Mohammedan,” also “Ten Mohammedans, nine thieves.”

Islam's Contribution.

This leads us, in closing our study of Mohammedanism in China, to ask, What contribution, if any, has Islam made to Chinese culture? That is not easy to assay. Possibly the race has been somewhat enriched by a more aggressive strain, but that has its disharmony. Their practices of eating beef and eschewing wine and usury have had a very limited effect. Probably their greatest contribution has been their protest

against idolatry. Ethically however, they have not reached the elevation of China's own great sage!

* * * * *

ABORIGINAL TRIBES

Far back in the pages of *The Book of Odes*, many of which antedate B. C. 1000, one comes upon lines significant of the struggles that the Chinese once waged with the Miao tribes and their chieftains. In those days the Chinese occupied little more than the valley of the Yellow River, and even parts of that were under dispute. Slowly but surely her economic and military forces have driven these aboriginal peoples south and west until today they are found only along the southern provinces of Kwangtung, Kwangsi, Kweichow, Hunan, Yunnan and the great western province of Szechwan.

Aboriginal Population.

As to their numbers few dare venture an estimate. Dr. Li Ung-bing, in his *Outlines of Chinese History*, tells us that "The Imperial Institutes of China give the total number of Tu-sus (native rulers) as five hundred and fifty-seven. Szechwan heads the list with two hundred and sixty-nine. It is estimated that in the provinces of Hunan, Kweichow, Kwangsi, Yunnan, and Szechwan, the Miao and other tribes occupy an area of country equal to that of France, and have a population extending into the millions." How many millions he does not venture to conjecture.

Their Terrain.

Their territory, too, it should be remembered, is not

a solid block as the comparison to France might suggest, but scatters over these half-dozen provinces. As the surface of this southern and western stretch is largely mountainous the Chinese have found it all but impossible to dislodge them, but they are naturally broken up into a great number of small tribes and subtribes each in turn under the government of the aforementioned Tu-sus or Tu-mu, the Controllers and Guards of the terrain. These are rarely natives, but rather the descendants of Chinese officers, and are responsible to the Chinese government. Other tribes, as the Lo-lo or No-su, seem more akin to the Tibetans and some of these have still succeeded in maintaining their independence of the sons of Han.

Their Culture.

As to their culture, the matter with which we are here chiefly concerned, they have kept themselves in the main quite apart from the Chinese. Throughout the mountainous districts, the conquerors being largely interested in agriculture and trade have occupied the valleys with their fields and their villages. The tribes people consequently are found chiefly along the slopes and tops of the mountains and are hunters, fishermen, herdsmen, and growers of maize and coarse vegetables. Some settlements are but scattered huts. In others for defense purposes the architecture takes the form of a rude fort surrounded by a stone wall. Within these enclosures, the houses rise three, four and more stories high. The first floor is for the goats and cattle, the second for the family and the higher parts for storage of grain and vegetables.

A small percentage adopt Chinese dress and speak the Chinese language. The great majority adhere to their own old costume and are known by some peculiarity of dress as the Flowery Miao, the Great Flowery Miao, the Little Flowery Miao and similar distinctions. The language of some tribes bears sufficient resemblance to make intercourse possible, others are quite distinct.

Their Religions.

Buddhism and Confucianism have had little or no effect upon them save as they are in contact with and somewhat akin (in the west and south-west) to the Tibetans. Ancestor worship has had some influence or has been some of their own indigenous development. Animism, in various forms, seems supreme. Idols are almost unknown, and there is little that savours of religious ceremony in connection with their births, marriages and deaths. The sorcerer, however, is much in demand to exorcise evil spirits in cases of sickness, when certain primitive writings are produced. These are passed on from master to apprentice, generation after generation as matters of profound secrecy. The culture of these millions of tribes people is in the main to be found within their customs and as these vary from place to place they can best be studied locally.

Thus a tribe to the north-west of Szechwan, called the Chiang, seem to make a white stone their religious centre. The Lo-los, or No-su, as they prefer to be called, have sacred objects hung in small baskets to their ridge-poles, while the Wa-si tribes are steeped in black lamaism. These await investigation.

XIV.

RECENT CULTURE CONTACTS

IT has taken considerable time to trace the various native and foreign factors that have gone to the construction of great China's culture. Among these we have noted the indigenous elements of Animism, and Ancestor Worship, Psychology, Physics and Philosophy, Taoism and Confucianism, and also the imported strains which have come with Buddhism and Mohammedanism. Naturally among these, the last named being the most recent has been least assimilated and has the least influence. Ancestor Worship, on the contrary, it may be safely asserted, affects all. Animism is the background in the beliefs of the masses and is closely allied with present-day Taoism. Buddhism widely affects the beliefs of the oppressed, the aged, the more tender-hearted of the people. Confucianism, in the main, sets the ethical standards for the nation, but is the special culture of the scholar class.

Confucian Control.

This latter fact has had an important influence upon China's internal and international relations, for her officials have almost invariably been chosen from her scholars. During the great Tang dynasty a system of literary examinations was established which, subject

to certain changes, were preserved down to modern times. Though intended in part as a system of general culture, they tended more and more to be a civil service system of tests. Degrees, corresponding roughly to our B.A., M.A., Ph.D., etc., signified, not alone literary standing, but eligibility for ever higher grades of office. Thus Confucianism had become, through the centuries, not alone the culture of the learned and a sacred sect, but a closed corporation with potential and vested interests. It satisfied not alone the élite of the nation intellectually but was the basis of their preferred position and power. Its preservation was imperative.

Effects on Commerce.

This showed its significance in China's contacts with Western nations during the last century. It affected their attitude toward the foreign merchant, the foreign missionary and the foreign minister. The Portuguese reached China about 1517, not long after the discovery of America, but trade with China was but little developed, though they seized Macao as a base. Through the following three hundred years Spanish, Dutch, British, French and American merchants found their way to the East, but even as late as 1840 about the only place where trade was permitted was Canton, and that under strictly limited time and other conditions. The ruling class was ready to admit certain foreign goods, clocks, matches, mirrors, etc., and even to admire their mechanical skill, but the "foreign devil" himself was not to be allowed in the land.

Effects on Missions.

If there was no particular welcome for the foreign merchant, much less was there one for the foreign missionary. This, of course, was not the first contact of Christianity with China. It is possible certain Syrian monks who carried silk-worms from China to the West had sought to establish their faith in the land during the Han dynasty. Certainly the Nestorians were welcomed and their doctrines fairly widespread during the early days of the great Tang dynasty when Olopun (634 A. D.) was welcomed to the capital. These had still a standing in China as late as the times of Marco Polo in the thirteenth century, but later utterly disappeared. About this time the Franciscans under Montcorvin (1292) reached China and were welcomed by the court under Kublai Khan, but later all Western foreigners were excluded.

The Confucian cult under following régimes became much more conservative and exclusive and so held a fine contempt for other schools of thought. What more ridiculous than that any good thing could come, especially in the way of culture, out of the barbarous West. The attempts therefore of St. Francis Xavier (1550) to renew Christian contact brought only rebuff, and Robert Morrison, the first Protestant missionary, met a similar situation in 1807. It was enough to admit the barbarians' trinkets. To suggest that his thought-life had a value was unbearable.

Effect on Foreign Relations.

Possibly even more repulsive than the merchant and the missionary was the foreign minister. He had be-

hind him the military machines of the foreign nations and so menaced Manchu power and back of it the exclusive political position which Confucian culture had gained. He, moreover, came claiming to be an equal, not a subordinate bearing gifts and suppliant for Imperial favour. Accordingly he must be kept at a distance. Thus, though the foreign nations sent to the East not a few men of distinction throughout the three centuries and more of contact, it was not until 1860 that satisfactory status for foreign ministers was secured. Previously negotiations were through official underlings.

Treaty Concessions.

To many of the foreign diplomats of the day the only method of dealing with such an *impasse* seemed to be force. By the treaty of Nanking, 1842, which closed the First China War, Hongkong was ceded to Britain, and in addition to Canton four ports were opened for foreign trade, namely, Amoy, Foochow, Ningpo, and Shanghai. Two years later America secured similar rights and expanded these by adding a clause granting "extraterritorial powers" and another containing "favoured nation" privileges. In these times also began "foreign concessions," it being agreed that neither merchant nor missionary dwell elsewhere than strictly within the bounds granted in these treaty ports.

Missionary Privileges.

Expanded privileges for the missionary were granted chiefly at the revision of these treaties in 1858 and 1860. Previous to this the Russians had gained some

limited rights of propagation and against persecution of native converts, and France had these and property rights extended to the Roman Catholic Church. Further Protestant privileges were principally the work of the American Treaty of 1858, Wells Williams and Dr. Martin being chiefly instrumental in having inserted the following clause:

“The principles of the Christian religion as professed by the Protestant and Roman Catholic Churches are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested.”

The principle of a fixed customs tariff of five per cent was also established at this time, and growing out of the seizure of Shanghai by a rebel force during the Tai Ping rebellion, came the setting up of the Customs Service in which foreign nationals were given chief control. A Second China War was waged before the right of foreign ambassadors to reside in and negotiate directly with the government in Peking was secured, but by 1860 nearly all the privileges complained of today, namely customs control, extra-territoriality, favoured-nation clauses, foreign settlements and toleration toward missionary propaganda had been acceded.

Conquered But Culturally Unconverted.

China had thus capitulated to force, but the heart of her rulers had not changed. They still clung firmly to their ancient culture and resultant exclusiveness. The consequences were a long series of further aggrandizement by the foreign nations during the latter half of the century. The period 1860-1900 found the ancient land drained of much wealth, half-hearted commerce always leaving a balance of imports over exports. It saw large concessions in natural resources such as mines and railways passing over to other nationals. It then or soon after saw territory on all sides, Burma, Indo-China, Kowloon, Formosa, Chintao, Wei-hai-wei, Port Arthur, Korea, the provinces of the Amoor, passing over to European powers. It saw her ancient cultures criticized and challenged in all her provinces by a foreign faith which when mob passions were aroused and riots ensued, meant more concessions and indemnities. Naturally there was growing indignation against foreign aggression and against the Manchu régime. The result was the Boxer rebellion of 1900 and further foreign aggrandizement. China again yielded, but again the heart of her rulers had not changed. Their faith still centred in their own culture.

Cautious Concessions.

The change came about 1904. The little neighbouring people of Japan had grappled with the great European giant Russia and had signally defeated her. That seemed a stupendous thing. Was not Japan but a small island scarce larger than

one province of China, and had she not received all her culture from her great neighbour? No, the latter was not fully true. She had of late turned to Western culture. Indeed, that was the secret of her success. That, too, must be China's salvation in the international struggle. At last her ancient culture seemed to be weighed in the balance and found wanting. The heart of her resistance was weakened. China's Confucian statesmen turned cautiously but with conviction to study Western ways of thought and action.

Even before this great conversion, the nation had had sad and sufficient proof of the superiority of Western military methods, and had sought their initiation. Now such attempts went on with greater assurance. Smokeless powder factories were added to enlarged arsenals in the provinces. Schools of various grades for the training of new style officers were established, and out on the great parade grounds recruits by thousands marched to and fro practicing the latest "German goose-step" and other drills. Experts from Japan, Germany and other foreign countries were invited as chief instructors.

Modern Schools Opened.

If the military officers were thus to be trained, it seemed right that the civil officials both actual and prospective should also receive instruction. Accordingly, special lecture courses, schools, colleges of law and jurisprudence at once sprang up in the great centres. The constitutions, laws, courts of many lands were to be studied. As the ambition of almost every

student was to some day become an official, these avenues were crammed with candidates.

General education along Western lines was also adopted. The provinces were surveyed into rough school areas, buildings in many cases erected, grades through lower primary, higher primary, middle schools up to colleges settled, courses planned and text-books published. Unfortunately an adequate army of new style teachers for such multitudes could not be so readily developed, and much confused pedagogy and instruction was the result. Many young men during these years found their way to Japan to gain at first hand the hoped-for secret of success.

Change Toward Christianity.

Christianity during this decade also gained a better hearing. As its schools were known to teach foreign subjects they were usually thronged, the students being especially anxious to study mathematics and English with a view to official preparation. Not a few Christian colleges were at this time started while others found their classes greatly augmented. The Christian movement at that time was, however, receiving a certain class which has harmed rather than helped it. Great numbers of great China's underworld, gamblers, smugglers, law-breakers, seeing that their own government officials had apparently become subject to the West, crowded into the churches, repeating Scriptures, uttering long prayers, singing hymns like saints, making of the church a means of offsetting official powers. Not a few church congregations at the time were little more than a lodge of some secret society and

made the name of Christianity a stench among the better classes of the community.

The Revolution.

The climax to these years of tentative introduction of the Western culture was the Revolution of 1911. Education through the schools, books, magazines and papers had led to a nation-wide appeal for a more popular form of government in which the Chinese people and not the alien Manchu sovereign should rule. This the statecraft of the shrewd Empress Dowager was able to control during her lifetime, but the weak régime that followed her could not. Young military and other leaders, not a few of them returned students from abroad, co-operating with Sun Yat-sen's party, and backed by nation-wide sentiment, easily overthrew the Manchus and their magistrates and set up the Republic.

Military Menace.

The decade to follow this, including the years 1911-1921, were disastrous years from a military standpoint. The country broke up into great areas under military marshals. Under these again with very precarious allegiance were generals who in turn farmed out their districts to captains and corporals. Thus there are in reality, today, thousands of governments in general throughout the land, each little petty officer in certain areas being an arbitrary ruler over the people. Among these forces great and small, there has, moreover, been almost incessant struggles. The victors in many cases come upon the cities, towns, villages and country dwellers for loans, levies, advanced taxes,

and more recently have in certain districts been forcing the planting of opium as a means of greater revenue. The defeated have for longer or shorter periods as a rule turned robbers and raided whom they would, until killed off or bought off by other soldiery. These excesses have done much to arouse a real public opinion through ever wider localities, and it is to the honour of the old Confucian culture that its tenets are almost invariably the standards.

New Labour Conditions.

Such a reign of lawlessness has meant disaster to commerce in great inland districts. Where a measure of protection has been secured, especially in or contiguous to foreign concessions, new manufactories have sprung up in surprising numbers. These include match factories, silk-filiatures, ship-building, soap and glass firms, but especially cotton mills. This in turn has meant a departure from the old apprenticeship form of industry and has brought the excesses known so well in the West of congestion, bad housing, woman and child labour, dangerous machinery, unsanitary occupations and conditions, and the usual strife between employer and employee. Labour agitations, lock-outs and strikes have therefore been growingly common, and are likely to still more greatly increase in number and in violence.

Confucian Classics Cast Out.

Educationally this period saw a complete discarding of the old Confucian *Classics*. The former decade had attempted to still retain them as a basis for literature and morals. This was considered now, however, but

an effort to continue the precepts of Absolutism, and Confucius was hurried aside as the arch abettor of such a system. The wider study of sociology took the place of the study of law in popular favour, and history was read with avidity. The centre of interest was shared by science, which the high school and college student studied with splendid zest. English and mathematics were also popular. In the former period it was necessary to invite many teachers from abroad. Now native sons were returning from foreign countries, and were quite ready to take many of the higher positions themselves.

Christian Conquests.

Christianity was never more popular or progressive than during these years. Crowds of the best of the youth of the land flowed into her schools and colleges. This meant not alone the ousting of some of the unworthy of the former decade but an incoming of scores of young men and women of fine intelligence who accepted Christianity as not only pre-eminently reasonable but as the real basis for China's future progress. A new stream of native sons and daughters began to flow forth into schools, hospitals, the ministry and other Christian service, and this still continues. Not a few have also gone into public life to the distinct betterment of national and international relations.

The Renaissance, 1921-26.

The "New Thought Movement," the "New Tide," the "Renaissance" are the terms generally used to characterize the new-culture movement of the last few

years in China. Due to the forces outlined above, and especially to numbers of students and others who had studied and travelled abroad and were now returning in numbers to their native land, a new enlightenment was growing in various centres of the nation. These kindred spirits were naturally forming groups in such places and attaining unity of consciousness and conviction. This led, as early as 1920, to the formation of the Young China Association in Peking and elsewhere, one of the forerunners of many youth associations through the land. True to the spirit of youth in many lands and times, it has shown itself intensely patriotic, critical, desirous of reform. It has been also, as most movements are in the beginning, strongly "anti" rather than "pro," yet has had a goodly measure of progressive content. This may be seen in the following agitations which have marked its growth:

1. *The Anti-Classic Movement.* This was largely a revolt against the old literary form of expression. Tradition required that all essays and books be expressed in the ancient language of the Confucian *Classics*. This still obtained when the modern newspaper and magazine began to make their way throughout the country. A little group of these young intellectuals determined to drive out the custom and introduce the everyday language of the land. There was bitter feeling for a time on the part of the older literati, but the new with some modifications has won the day, and newspapers, magazines, books, poems, treatises are pouring from the Chinese presses in a purified language of the people.

2. *The Anti-Military Movement.* The break-up of the country into great military centres was early recognized by these student movements as inimical to the unity and progress of the nation. Such control led to constant struggles for supremacy with consequent distress, and was rapidly draining all the resources of the land away from economic and educational advance to accumulate great armies. Strong protest was made against all this at first in demonstrations, speeches and publications and one heard much against the turning of the peaceful soul of China aside to serve the military machine. Of late, however, the movement appears to have concluded to fight militarism with military force and has allied itself in large measure with the Republican forces first under the late Sun Yat-sen, and more recently under Marshal Feng Yü-hsiang and other leaders. There is thus grave danger that the student party may itself become but another of the many military factions and its protest be lost in the scramble for power.

3. *Anti-Capitalistic Movement.* The distress to workmen, especially in the great port centres, where modern manufacturing plants have been established, has also received the attention of the student movement. Many of their leaders have learned at first hand some of the abuses of the industrial system in the West and are doubtless sincerely desirous of mitigating its impact upon the East, and these have been attempting the problem constructively. On the contrary, there are doubtless many others of the Middle School stage who are led into noisy demonstrations with little defi-

nite idea as to the history of industrialism or its remedies. Though sincere in their protests in the main, they are in danger of being the tools of more sinister parties.

4. *The Anti-Religious Movement.* The Young China Association, spoken of above, early made it one of its conditions that its membership should be limited to those who had no religious faith. This had certain natural causes. It was to be expected that many accepting the new culture of the West should be soon dissatisfied with much in the older faiths of the East, to rush to the conclusion that they were totally false and that indeed all religion was so. Youths returning from abroad, especially those returning from certain countries of Europe where they had met with Christianity at its worst, and with anti-religious movements in those countries, easily assented and assisted. Deeper still was the materialistic interpretation of a certain school of modern science. This interpretation, as shown in a previous study, was the conclusion of the Sung and other philosophers of China's own culture, so it was readily accepted, and materialism is alike incompatible with beliefs in God, freedom and immortality, all basic factors to religious faith. This materialism is doubtless the deepest element in the anti-religious movement.

5. *The Anti-Christian Movement.* The anti-religion movement soon centred in an attack upon Christianity, chiefly because it was the really aggressive religious force in the land. At first this was an attack upon the irregularities of the Church rather

than upon Christianity, and some of the leaders urged that men take into their lives the personality and passion of Jesus, an attitude still fostered by the more intelligent. Others are pushing a campaign to oust Christianity root and branch. They minimize its manifest benefits by declaring that Christianity is not the only cult that teaches compassion, service and sacrifice. It is claimed that Christianity is conservative, makes for divisions and wars, is opposed to science, reduces self-reliance, is the servant of capitalism and imperialism. Jesus, even if a legitimate historical figure, was unimportant and of little influence. His teachings regarding a God, a soul and an eternal life are opposed to psychology, biology and evolution. To say that sins can be redeemed is untrue, and only encourages sin. Worst of all, Christianity is a subtle means of stealing away China's ancient culture.

6. *Anti-Christian Education.* Though the attack has been against the Christian movement in general it has been especially strong against Christian education. Hospitals could be but little accused, as they manifestly do deeds of mercy. The churches have been interrupted in their services by hecklers and by special intruders during evangelistic services and Christmas week, but the schools have in almost all places received the brunt of the attack. Agents of the movement have isolated the Christian schools of the cities, displayed placards in processions accusing them of being slaves and traitors, and entering the institutions personally or by seduced elements, have stirred up strikes, leading at times to the closing of classes and even the destruc-

tion of property. The teaching of religion in these institutions is usually made the ground of complaint, but the right of the missionary body to conduct educational institutions is being ever more seriously challenged. Indeed, certain responsible native educational associations have advised that all Christian educational institutions be required to register with the government and that absence of religious instruction be made one of the conditions of such registration. Even this the government, however, seemingly refuses to do, and appears to appreciate the value of some measure of educational liberty in their land. This is shown in certain recent regulations.

Recent Regulations Regarding Foreign Education.

Regulations promulgated by the Ministry of Education, Peking, November 16th, 1925, are as follows:

(1) Any institution of whatever grade established by funds contributed by foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

(2) Such an institution should prefix to its official name the term "privately established."

(3) The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner then there must be a

Chinese vice-president, who shall represent the institution in applying for recognition.

(4) If the institution has a board of managers, more than half of the board must be Chinese.

(5) The institution shall not have as its purpose the propagation of religion.

(6) The curriculum of such an institution shall conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.

Of these six regulations, hesitation with regard to registration will probably arise chiefly over the last two. In considering these it will be well to remember that the regulations are for all such institutions "established by funds contributed by foreigners," so apply to Japanese and Russian as well as American and British. Regarding 5 it simply requires that the purpose of an educational institution be educational as they are in our homelands. Regarding 6, it requires that religion be not compulsory, which would imply that it may be voluntary, as again is the rule in most schools and colleges in Western lands. It should further be noted that despite the great anti-Christian clamour from certain circles, the new regulations are a considerable concession from those formerly prevailing, which read: "*The contents and method of teaching of all subjects should not contain anything of a religious nature.*"

7. *Anti-Foreign Movement.* As these Christian institutions are still largely under foreign control, it was easy for the movement to take on an anti-foreign atti-

tude. But there were many wider and more serious reasons for such a turn. One was the long history of foreign aggression and the territory on almost all borders which these young intelligentsia now see under foreign control. Another was the foreign concessions where though the Chinese population much outnumbered the foreign and though the former paid by far the larger share of the taxes, still they had little or no say in administration. Most serious of all in the outcry that followed against "unequal treaties" were the two questions of customs control and extraterritoriality. These, due to their agitation, are now being considered by international conferences and a more satisfactory *modus vivendi* will, it is hoped, be reached. New principles in the West, such as that of self-determination and the new spirit of nationalism in the East, make it doubtful, however, whether race aspirations will long be satisfied with certain other conditions.

8. *Anti-Japanese and Anti-British Movement.* The former of these has been of long standing and need not here be traced. It has been more acute of recent years owing to the conflict between Japanese mill owners and their Chinese employees. The anti-British agitation has been quite recent. A Japanese killed a Chinese workman in one of the cotton mill strikes at Shanghai. Numbers of students entered the international settlement and began making speeches regarding this. As this was contrary to the settlement code, they were arrested. Later, as the arrests continued, a large number of many classes gathered before one of the

police stations and began to drive back the police. The officer in charge finally fired into the crowd and some nine students were killed, May 30th, 1925. As these international police were largely of British nationality, an immediate outcry was made against that nation and attacks soon followed, especially upon the British concessions at Hankow and Canton, and British subjects as far west as Chungking were forced for a time to leave their districts. The matter at Shanghai has been investigated by special judges and a general settlement made, but the agitation still continues, especially in the South-east.

9. *Anti-Imperialism, Bolshevism, Communism.* There is little doubt but that the advent of Bolshevism has added a peculiar bitterness and brutality to many of the foregoing movements. It would be wrong to represent all as a result of Communist agitation, but that cult has decidedly added its monetary and other aid to the extremist elements. As to how extensive these latter elements are, one native writer of repute has divided the student body into three parts, fifteen per cent pro-Christian, fifteen per cent pro-Communist and the remaining seventy per cent indifferent in that regard. Communism has arrived in China at a most strategic time for its agitation, and has spared no skill or strength to seize the opportunity. Through the representative of the new Soviet Republic at Peking, they have scrapped the old so-called "Czarist" treaties and made new agreements. They have revised their customs regulations. They have given up their foreign concessions. They have abolished all claims

to extraterritoriality and have raised their minister at the capital to the status of ambassador. Naturally this has led not a few among China's youths and others to inquire whether or not, after all, Russia is not their real friend among the nations, and to lend a more sympathetic ear to the doctrines of Communism. Add to this political and monetary motives from Third International agents and the influence of the cult can be readily understood. That Bolshevism will eventually win out in China, few are ready to believe. But already it has made big inroads in the city and district about Canton, and the Christian campaign in China will doubtless have it as one of its most insistent adversaries in the land for at least a decade to come.

Yet "Pro" Not "Anti."

The new culture has been characterized above as though it were largely "anti" and negative. Doubtless, like all reform movements in their earlier stages, it is so. But at the same time it will be seen that at heart it is distinctly "pro" and positive. It has PATRIOTISM and NATIONALISM written upon its crest in great capitals. This, in large measure, is a new and hopeful thing in the land, and for other lands. The older cultures gave little cause for such attitudes. Ancestor Worship led a man to place first his family. Taoism has been, in later generations, chiefly concerned with demons. Buddhism has been mystic or distinctly other-worldly. Mohammedanism has occasionally been considered disloyal. Confucianism is best, but gives the affairs

of the nation over into the hands of one, the Son of Heaven.

Power of the Student Class.

Who has aroused the "sleeping giant" at last to self-consciousness? It is the new Student Class. The other three traditional classes could not do so. The farmers could not; they are too concerned with daily toil. The working classes could not; they are chiefly concerned with wages. The merchants are better. They have their city, and other, Chambers of Commerce, but no great national organizations that really function. Some of the militarists are doubtless fired with patriotism, but it is usually one which puts their particular party to the top of the pyramid. The young student is probably at times over-emotional, feeling, shouting, rather than listening to wise counsel. He is often narrowly national, "my country right or wrong, always my country." He is over-active, precipitately ready to smash what he cannot immediately solve. Yet, viewed in the wider aspect, this same student movement is the most hopeful thing in the great chaos which is present-day China. It is the most intelligent and best informed of the many warring factions. It is the most self-conscious, the most widely spread, the best organized, the most active, the most influential, and on the whole the most unselfish and patriotic. It pities and would aid the farmer, toiler, merchant, the oppressed—all.

Struggling for the Student Soul Today.

What culture is going to determine the policy of this new great dynamic? It is quite possible that in the

development of the drama, other actors may monopolize the stage for fitful moments. But in the end these students will hold the star positions. Three or four great dominating ideas are struggling for their very souls today. One is Militarism with its appeal to a quick, mad rush to power. Another much akin is Communism with its clamour against Imperialism, Capitalism, Christianity, the bourgeoisie, as the barriers to a better world. A third and even more subtle, for seeming to explain fully the new world of science and society, is Materialism, with its easy theory of a congeries of atoms from nowhere chortled together into a cosmos. The fourth is Christianity with its idealistic interpretations of science, its call to highest personality and international brotherhood, its vision of a new world-order under the dynamic of the Christ, and God the Father.

A New International.

Appalled by this challenge to the Church of Christ, today, one feels constrained to send forth the appeal of a New International;—Christian Workers of the World, arise. Shake off your denominationalism, your nationalism, your narrowness. You have nothing to lose but your worldliness, your wranglings, your weakness. A time of times in the making or marring of this world's history and destiny, confronts us. A great nation is coming actively into the affairs of men. We are now suddenly a vast neighbourhood, are we to be true neighbours? What spirit is to rule our relations, that of friends or of foes? Is China, this great fourth of our race, to be maddened by Militarism, plunging

the peoples again some day into another awful sham-
bles? Is she to be captured by Communism, and join
the campaign for class hatred, class warfare, direct
action, international ill-will? Is she to be dominated
in thought and life by Materialism with its atheism, its
fatalism, its endless series of nothings going nowhere?
Or is she, constrained by the spirit of the Christ, to be
part of one vast family under a common Father and
go forth to study, to serve, to sacrifice, "each esteem-
ing the other better than himself"?

"Once to every tribe and nation, comes the moment
to decide." Such a time is with our Christian nations
again today. Let us arise to the stature and the spirit
of our Master. Let us study China. Let us serve her.
Let us sacrifice for her sons. Let us share with her
our choicest Christian culture. And then, some day,
for all,

*"Far away beyond the endless coming ages, earth
shall be*

*Something other than the wildest, modern guess of
you and me."*

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